



REPORT
OF THE
Uttar Pradesh Language Committee



(August, 1962)

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सत्यमेव जयते

CHAPTER I

INTRODUCTION

1. Appointment of the U. P. Language Committee
2. Terms of Reference
3. Members of the Committee
4. Meetings of the Committee
5. Procedure of work
 - (i) Questionnaire ; and
 - (ii) Examination of witnesses.

APPOINTMENT AND PROCEDURE OF THE COMMITTEE

The Uttar Pradesh Language Committee was constituted by a resolution of the Uttar Pradesh Government, dated June 8, 1961. The resolution stated that the Committee was appointed, in pursuance of the general policy of the State Government of sympathetic and liberal attitude towards the minorities and for the development of Urdu language, to examine the working of safeguards for Urdu and factors that would enable Urdu to occupy its due place in the cultural sphere of the State.

2. The terms of reference of the Committee were as follows :

(i) to review the working of the existing scheme of the State Government for the development of Urdu and to make recommendations in that connection ;

(ii) to review the working of the orders issued by the State Government from time to time regarding the use of Urdu in administrative matters and to make suggestions considered necessary in that connection ;

(iii) to consider questions relating to constitutional and agreed safeguards for linguistic minorities in the educational sphere and to make recommendations to Government thereon ; and

(iv) to consider any other matters connected with the question of Urdu and the safeguards for linguistic minorities, which in the opinion of the Committee, be relevant to the purpose underlying the constitution of the Committee, and to make recommendations thereon.

In formulating their recommendations on all or any of the matters pertaining to their terms of reference, the Committee were, however, to ensure 'that no recommendation made by them was in disharmony with the declared policy of the Government of India and the State Government on the language question or with the position of Hindi as the National Language and the language of Uttar Pradesh'. A copy of the Government resolution stating the above terms of reference is given in *Appendix I*.

3. The following were appointed as members of the Committee:

Members of the Committee

Acharya J. B. Kripalani, M.P. *Chairman.*

1. Maulana Hifzur Rahman, M. P., New Delhi. *Member.*
2. Sri Hayatullah Ansari, M. L. C., Editor, *Qaumi Awaz*, Lucknow. *"*
3. Colonel B. H. Zaidi, Vice-Chancellor, Muslim University, Aligarh. *"*
4. Sri Surat Narayan Mani Tripathi, Managing Director, British India Corporation, Kanpur. *"*
5. Sri Sadiq Ali, M.P., 31, Ferozshah Road, New Delhi. *"*
6. Dr. S. Aeja Hussain, 7, Minto Road, Allahabad. *"*
7. Dr. Din Dayal Gupta, Professor and Head of the Department of Hindi and Modern Indian Languages, Lucknow University. *"*
8. Dr. Dharendra Verma, Head of the Department of Philology, Saugar University, Saugar. *"*
9. Dr. Babu Ram Saksena, Vice-Chairman, Standing Commission for Scientific and Technical Terminology, Government of India, Ministry of Education, Delhi. *"*
10. Sri Shri Narain Chaturvedi, Honorary Officer-on-Special Duty (Hindi), Language Department, Uttar Pradesh Secretariat, (Retired Deputy Director of Education, Uttar Pradesh). *"*
11. Sri Mohammad Mian Farooqi, President, City Congress Committee, Allahabad. *"*
12. Sri Abdul Majid Daryabadi, Editor, *The Sidq*, Bara Banki. *"*
13. Sri Amrit Rai, 2, Minto Road, Allahabad. *"*
14. Sri Mohammad Mian, Office Secretary, Jamiat Ulma-i-Hind, Delhi. *"*
15. Sri Saghar Nizami, All-India Radio, New Delhi. *"*

Sri G. P. Pandey, I.A.S. *Secretary.*

Sri Gopinath Srivastava acted as Assistant Secretary to the Committee.

One of the members of the Committee, Sri Abdul Majid Daryabadi, after attending some of the meetings of the Committee, tendered his resignation in July 1961, from the membership of the Committee because of his pre-occupation in other work. His resignation was accepted.

Another member of the Committee, Maulana Hifzur Rahman, M. P., regularly attended the early meetings of the Committee and made helpful contribution to the deliberations of the Committee. His prolonged ailment in the beginning of the year necessitated his absence from the Committee. His absence was missed by all the members. His sad demise on August 1, 1962, a fortnight before the conclusion of the deliberations of the Committee, came as a matter of profound sorrow to all members of the Committee.

4. The first meeting of the Committee was held on July 15, 1961.

Meetings of the Committee The inaugural address of Acharya J. B. Kripalani, the Chairman of the Committee, surveyed briefly the various problems which the Committee had to consider and set the direction on which the work of the Committee was to proceed. This address is given at the end of this chapter.

Further meetings of the Committee were held on July 16, November 22-23, 1961, February 3, March 26-27, April 23-24, May 20-22 and July 27-29, 1962. The last meeting of the Committee was held on August 12, 1962. The Committee held in all 29 sessions. All the sittings were held at Lucknow.

5. The terms of reference of the Committee covered a wide field.

Procedure of work The Committee considered it necessary to elicit opinion of representatives of different cross-sections of the people concerned with the issues raised by these terms.

To elicit this opinion, a comprehensive questionnaire was drawn up by the Committee. The questionnaire was divided into five parts relating to—

- (i) Education ;
- (ii) Administration ;
- (iii) Services ;
- (iv) Development of Urdu ; and
- (v) General.

A copy of the questionnaire is given in *Appendix II*.

The questionnaire was printed in English, Hindi and Urdu and persons answering the questions were free to send their replies in any of the above languages. The questionnaire was published in English as well as in vernacular dailies to give it a wide circulation. Copies of the questionnaire were issued to the following categories of persons :

- (i) District Magistrates, District Judges and District Bar Associations ;
- (ii) Heads of Universities and Educational institutions ;
- (iii) Presidents of Antarim Zila Parishads ;
- (iv) Bodies interested in the development of Urdu including branches of Anjuman-e-Taraqqi-e-Urdu and Jamiat Ulma-i-Hind ;
- (v) Prominent persons in public life interested in the development of Urdu language ;
- (vi) Hindi Committees and Associations ;
- (vii) Editors of Hindi and Urdu papers ; and
- (viii) All members of the Legislative Assembly and the Legislative Council.

About 1,400 copies of the questionnaire in English, Hindi and Urdu were issued. The time for receipt of replies was initially fixed as August 31, 1961. Subsequently on receipt of representations for extension of time for answering the questionnaire, the time was extended till October 15, 1961.

The total number of replies received by October 15, 1961, was 258. The following broad classification of the replies would indicate the categories of persons and the number of replies received from different categories :

	<i>Number of replies received</i>
(1) Legislators :	
(i) M. L. As. 	11
(ii) M. L. Cs. 	5
(2) District Magistrates 	4
(3) District Judges, Bar Associations and Vakils 	35
(4) Antarim Zila Parishads 	21
(5) Universities and Educational Institutions 	26
(6) Hindi Papers and Associations 	10
(7) Urdu Papers and Associations 	71
(8) Urdu speaking population (including eminent persons)	75
Total	258

A summary of the replies received and the issues posed in some of those replies were considered at different sittings of the Committee. After consideration of the replies, the Committee decided to call representative witnesses on the issues connected with the terms of reference of the Committee. The topics for deliberations were divided. The Committee first proceeded to hear those witnesses who considered that the arrangements for providing facilities to the Urdu speaking population were in any manner inadequate and required improvement. The Committee then proceeded to hear those witnesses who were concerned with different branches of the administration relating to the issues under consideration of the Committee. Witnesses who had any complaints or dissatisfaction with present arrangements included office-bearers of the State branch and local branches of the Anjuman-e-Taraqqi-e-Urdu, representatives of Jamiat Ulma-i-Hind, members of the learned profession including members of the Bar, Managers of Schools and Maktabas, and other persons in public life. The witnesses engaged in different links of the administration, who tendered their evidence, included senior officers of the Uttar Pradesh Secretariat, retired and serving Judges, senior officials of the District Judges Court, District Officers from different regions of the State, senior officials of the Collectorate, officers of the Education Department, officers of Antarim Zila Parishads and Municipal Boards and teachers of different institutions including teachers of Secondary Schools, Islamia Schools, Maktabas, Primary and Basic Schools. The Committee examined in all 38 witnesses of such a representative character. A list of these witnesses is given in *Appendix III*.

6. The Committee considered the suggestions received in replies to the questionnaire, the evidences tendered by the witnesses and other facts which came before them, in formulating their opinion on the issues connected with the terms of reference. The conclusions of the Committee on these issues are embodied in the report.

THE INAUGURAL ADDRESS OF ACHARYA J. B. KRIPALANI,
CHAIRMAN OF THE U. P. LANGUAGE COMMITTEE

(Referred to in paragraph 4 of the Report)

After welcoming the members of the Language Committee, Acharya Kripalani, the Chairman of the Committee, made the following preliminary remarks :

It should not be difficult to settle the question of different languages current in a region. But unfortunately in India this question excites communal and parochial passions, leading sometimes to bitterness and rioting, in which the innocent, who have nothing to do with the controversy, suffer. In Europe, Asia and elsewhere in the past there have been religious, racial, tribal and national conflicts, but none with regard to differing languages. Unfortunately, however, many questions which are easily solved elsewhere excite fanaticism and violent passions here.

The problem which faces us to-day has been before other countries. Switzerland and Yugoslavia, to take only two examples, have had to manage with four and five languages respectively, in addition to several dialects. They have done it peacefully. I do not understand why this cannot be done here in India. I fail to understand why there should be quarrels and rioting over the language issue.

In Europe, people learn several languages. This does not impair their knowledge of the mother-tongue. It rather makes for the richness of their own language. It also broadens their outlook and adds to their culture. Gandhiji tried to learn several Indian languages. In his last years when he was touring Bengal to restore communal harmony he tried to learn Bengali. He thought that that was the best way to approach the hearts of the people and come near to them. If we followed his example, the situation will quickly ease.

It is unfortunate that the question of Urdu and Hindi has been confused with that of religion and culture. It is wrong to regard any language as identified with a particular religion. Hindi has little to do with Hinduism. Similarly Urdu should not be identified with Islam. Hinduism has during the centuries used many languages to express its ideas. So has Islam done. In Arabia, Persia, Turkey, Afghanistan, etc. Islam has used different languages to express and spread its ideas. Islam is not confined to a particular language. So far as Urdu is concerned, its votaries are found in many faiths, among the Hindus, Muslims, Sikhs and Christians. There have been poets and writers from all these religious communities.

If language is not to be confused with a particular religion, it must not also be confused with culture. Language is only a medium through which a culture finds expression. There is no doubt that we have in India a composite culture. Its component elements are to-day so inextricably intermixed that there is throughout India one Indian culture. Its original sources are Dravidian and Aryan. This combination goes back to pre-historic times. It would be difficult now to separate these two cultural streams. Later, there was the Islamic contribution. Many of the reformed sects in the middle ages bear the impress of Islam, such as the sect of Guru Nanak, Kabir, etc. Islam also made a great contribution to our fine arts, especially to painting and architecture. It enriched the language of administration. Then in modern times, there has been some significant contribution made by the West, in the fields of modern jurisprudence and free institutions and the scientific method of investigation of physical phenomena. All these sources of Indian culture are common to every part of India. I have no doubt that if in any region the contribution made by any one of these three common sources were missing, it would be the poorer for it. If the Dravidian and the Aryan contributions were eliminated from the so-called culture of any local area, it would lose a great deal of its significance and vitality. The same is true of the Islamic and the Western contributions.

It is, therefore, wrong in India to confuse language with culture. We should always view our Indian culture though composite, yet as a homogenous one, like that of the Chinese, the Japanese or any other nation. It can no more be split into its component parts except for study. We should not forget that regional cultures are variants of the one and the same Indian culture. The things that unite us as Indians are more fundamental than the things that divide us. This is true even in the matter of food and dress. The differences are local and confined to no particular community, religion, or the so-called cultural group. The foreigners readily realise

this fact. Even the Muslims from India are called by their co-religionist outside as Hindus, the natives of India. I would, therefore, request that in this Committee we keep the language problem, which we are asked to discuss here, separate from that of a particular religious community or culture.

We talk about the place of Hindi and Urdu in our State, but the fact is that the overwhelming majority of our people use the local dialects like Bhojpuri, Brajbhasha, Bundeli, Oudhi, etc. Also fortunately when, mostly in urban areas, people speak in Urdu or Hindi, there is no basic difference between the two languages. Their syntax and grammar and more than 90 per cent of the vocabulary are the same. It is only in literary writings that there are two styles. The main difference is of course of the script. If the script were the same, the difference between the two styles would be greatly reduced. It is, however, wrong to suppose that the Urdu script had come from abroad and is not indigenous. Yet if the contending parties could reconcile themselves to the use of one script, it would be a very great advantage.

May I draw your attention to another fact? To-day the world over there is a tendency to make the spoken language of the common people as the literary language. It has always been so through the centuries or the classical languages could not have yielded place to the modern languages the world over. We have in our country the examples of Tagore, Gandhi, Prem Chand and others who made popular languages as literary languages. If this is done, so far as Hindi and Urdu are concerned, much of our difficulty and consequent controversy would disappear. In any case, the official language of India and of this State should not be allowed to become the language of a fanatical section of pundits or moulvis and Maulanas, which after all few can understand.

I would like to remind you that though Urdu is the language of a minority of people living in this State, it is not the language of a particular minority community or religious group. Only a minority of the whole population of Uttar Pradesh speak and write in the Urdu style of language. This minority consists of members of both the majority and minority communities, as also of some Christians and Sikhs. When, therefore, we say that Urdu is a minority language, it does not mean that this minority belongs to a particular religion or religious community. Urdu had and has Hindus, Muslims, Sikhs, Christians, etc., as its votaries. To call it the language of a minority religious community would not enhance its status, but reduce it. It may be that a smaller number of Hindus, Sikhs and Christians use it than the Muslims. But it would be incorrect to call it a language of the minority community, namely, the Muslims. Such an approach will defeat the aim of those who advocate and work for its advancement. This difference between a minority language and the language of a minority religious community must always be borne in mind.

The minority languages in India, as elsewhere, have the right to be fully protected and given all facilities for their growth and expansion. That is also laid down in our Constitution and many of the announcements of our leaders.

The State Language Committee has been formed to suggest measures for the furtherance of these objectives. In this connection, the Sahitya Akadami has been doing good work. It helps the Indian languages by publishing translations of the best books written in any regional language in other Indian languages.

We must remember that what the State can do for the development of a language is very limited. Even its prizes and titles cannot help much. The development of a language depends solely upon gifted writers and literary geniuses. The British gave all their patronage to English, yet few Indians have any place in English literature, though they have been learning it through years of hard labour and application. In India whichever provincial language was able to produce gifted writers, developed in spite of the indifference, if not the opposition, of the foreign rulers. This, however, does not mean that the Government should not do the just and the right thing.

These are some of the views as they have occurred to me now and I keep them before you for what they are worth. They are not stated in any dogmatic spirit. But I believe if we adhere to some of them, our task will become the easier.

CHAPTER II

THE INDIAN LINGUISTIC TEXTURE

1. Linguistic families
2. Development of Aryan languages
 - (i) Primary, Secondary and Tertiary Prakrits, and
 - (ii) Apabranshas
3. Graphic description of the development of Aryan languages
4. The Major Literary languages of India
5. Evolution of Urdu and Hindi—A historical retrospect
 - (i) General ;
 - (ii) Urdu—its origin ;
 - (iii) Dakhani Zaban-e-Urdu-e-Mullah or Urdu, and
 - (iv) Hindi.

7. India is a vast country covering an area of 12,59,797 square miles with vast resources. It, therefore, attracted, since times immemorial, a series of conquerors who came into India and made this land their home mixing with the original population. These people brought with themselves their own languages. To-day, we have in India, four linguistic families—

- (a) the Asio-Austic ;
- (b) the Dravidian ;
- (c) the Indo-European or Aryan ; and
- (d) the Sino-Tibetan.

The overwhelming bulk of the Indian population to-day use the Indo-Aryan and the Dravidian languages.

The Dravidian family comprises the principal languages of the south. They are—

- (i) Tamil ;
- (ii) Malayalam ;
- (iii) Kanarese or Kannada ; and
- (iv) Telugu.

These languages with a good deal of Sanskrit words have preserved their separate character.

The Indo-Aryan family comprises the modern Indian languages, viz. Assamese, Bengali, Gujrati, Hindi, Marathi, Oriya, Punjabi, Pashto, Sindhi and Urdu. These languages originated from the Apabhraṃśas of Prakrits.

DEVELOPMENT OF ARYAN LANGUAGES

8. The Aryan speech came in from the north-west gradually spreading over Afghanistan, Punjab, Sindh and the Gangetic valley and embracing the whole of north, north-east, western India and Maharashtra. The old Indo-Aryan speech is found in the Vedic hymns. It is held that most of these hymns were composed in the spoken language of the time. There must have existed variations of this speech of which no record is available. Some of these developed later into literary languages. From Vedic Sanskrit developed classical Sanskrit near about 500 B.C. This was a polished language. It was in use in addition to the spoken dialects. The common dialects of the Vedic period have been called Primary Prakrits. Forms of speech which developed from these and which continued developing along with Sanskrit are known as Secondary Prakrits. Sanskrit was standardised by the grammarians. Asoka inscriptions (250 B.C.) are specimens of Secondary Prakrits. These in turn gave rise to Tertiary Prakrits, i.e. Apabhraṃśas, which in their turn developed into modern Indian languages.

9. One of the Secondary Prakrits, which came to be crystallised and was used by Buddhism as a language for its sacred books, is known as Pali.

The Prakrits were later used for religious and political literature. Grammars were written and the languages came to be standardised. In course of time, these, too, went out of common use.

10. Of these Sauraseni was the language of Saurashtra kingdom or the middle Gangetic Doab and its neighbourhood. The Eastern Prakrit is known as Magadhi, the language of Magadh, the present Bihar. Between these two, there is a language known as Ardha-Magadhi. This middle language had the characteristics of both the languages and was the language in which Mahavira, the great Jain teacher, preached and in which Jain scriptures are written. Closely allied to the Western Prakrit was Maharashtri, also known as Southern Prakrit.

11. The above mentioned Prakrits were used for writing and, in course of time, became standardised like Sanskrit. The local forms of speech on which they were founded continued their course of development. Popular literature was produced and unlike the works in contemporary literary Prakrit, this borrowed freely local words from the spoken languages of the people. The original Indo-Aryan Prakrits thus developed into Apabhraṃśas, meaning 'corrupt'

to denote the spoken language of the people. Works, though written in Prakrit languages, differed in their vocabulary and style of expression from place to place.

12. As the works in the local Apabhranshas gained popularity and began to be read and appreciated by the people, a **Literary Apabhranshas** tradition and style developed and one particular style of Apabhranshas came to be called Nagar Apabhransha. It later also became a vehicle of communication of literary thought. It differed slightly from place to place. It is believed that there were then current no fewer than 27 forms of literary Apabhranshas.

The Saursen, Maharashtra, Magadh, Vrachada and Kekaya were the main Apabhranshas from which modern Indo-Aryan languages developed. From Saurseni developed Western Hindi, Rajasthani, Punjabi and Gujrati ; from Vrachada, Sindhi ; from Prachya Apabhranshas (Magadh) originated Bengali, Assamese and Oriya ; from the southern Apabhranshas developed Marathi.

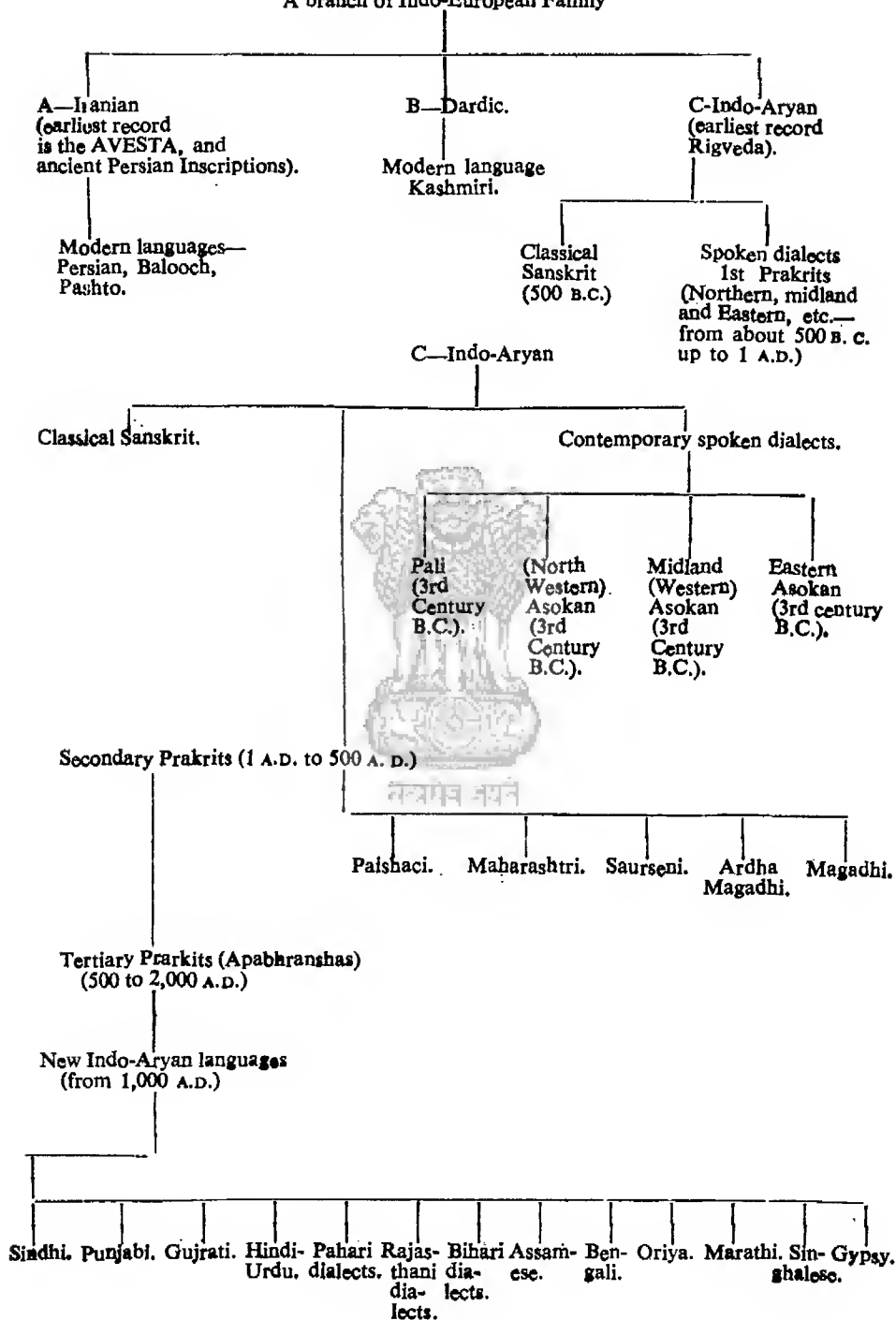
13. The development of Prakrits is shown by a chart given on the next page.



नमो भगवते वासुदेवाय

Indo-Iranian (Aryan)---

A branch of Indo-European Family



14. We have now, according to our Constitution, 14 recognised languages in India. These are as below :

- | | |
|-----------------|------------------|
| (1) Assamese ; | (8) Marathi ; |
| (2) Bengali ; | (9) Oriya ; |
| (3) Gujrati ; | (10) Punjabi ; |
| (4) Hindi ; | (11) Sanskrit ; |
| (5) Kannada ; | (12) Tamil ; |
| (6) Kashmiri ; | (13) Telegu, and |
| (7) Malayalam ; | (14) Urdu. |

EVOLUTION OF URDU AND HINDI—A HISTORICAL RETROSPECT

15. It is necessary here to give a brief historical retrospect of the **General** emergence of Urdu and Hindi for an appreciation of some of the questions posed by the terms of reference of the Committee.

16. Urdu, in the Hindi speaking areas, has a position different from other minority languages spoken there. Other minority languages, as spoken, cannot be followed by those who are not acquainted with the particular language. This is not so in the case of Urdu. Urdu, as spoken in Hindi areas, does not materially differ from spoken Hindi and is easily understood by all persons. In the current spoken language it is difficult to lay down a dividing line between the two languages, Hindi and Urdu.

People in the rural areas, irrespective of their denomination, speak the same local dialect. This dialect is different from standard Khari Boli generally spoken in the urban areas. The dialects, in many cases, vary considerably from each other. It is easier, for instance, for a person familiar with Urdu to follow Hindi than some other dialect, such as, Pahari or Maithili or Marwari.

17. The distinction between Hindi and Urdu, as commonly understood, however, generally lies in the matter of script. Urdu is written in the Persian script. Hindi is written in the Devanagri script. Language must, however, be distinguished from script. Thus what is commonly accepted as Urdu can be and is sometimes written in the Devanagri script. Similarly, what is commonly accepted as Hindi can be and is sometimes written in the Persian script.

18. The dividing line between the two widens in their literary form. When used for administrative or literary purposes, written Urdu borrows words largely from Persian. Similarly, literary Hindi largely borrows words from Sanskrit. The historical background is of help in understanding the present trends.

19. The muslims coming from outside India from eighth century onwards represented a mixture of races. Prominent among these were Afghans, Iranis and Turks. Their languages were different. The necessity of a common means of communication particularly in the armies and courts, where the foreigners largely congregated in the initial stages of the conquests, led to the emergence of a commonly understood dialect. The local dialect used round about Delhi was a form of Apabhhransha coming down from Western Prakrit or Saurzeni and formed the base of a dialect which came to be known as Khari Boli. It had borrowed words from Persian, Arabic and Turkish.

20. One form of Khari Boli, after the coming of Mughals, came to be known as Urdu. Urdu is a word of Turkish origin. "It is an Altaic word found in the various Turki languages and dialects in the forms of Ordu, Urdu, Yurt....., Urdu being a persianised spelling of the word. Urdu in Turki means 'tent, camp, encampment, dwellings, dwelling or encampment of a chief'. The camps or tents of Mongol princes were their courts. These came to be designated by the old Turki word Yurt or Ordu. The word was, however, gradually changed to the word 'Urdu', to suit Persian and Indian speech habits which preferred a long vowel".*

21. The following poem by Abid Mirza of Lucknow, composed in 1797, on the origin of the word 'Urdu', as applied to language, is of interest :

*"Jise Kahte hai Urdu hai wo Lashkar
Suni baten jo Lashkar ki zaban se.
Usi ka nam Urdu ho gaya
Koi munkir nahin mere bayan se.
Hai jab chhaoni Dehli men Aye Bee
Wahan log Aa gaye sare jahan se.
Hua har qaum ke logon ka majma
Koi Kabul koi Mazindaran se.
Arab tha aur koi Ajam tha
Koi Shiraz koi Sherwan se.
Jo keen apas men in logon ne baten
To Urdu ki zaban nikli yahan se".†*

22. Urdu at first was only a spoken language. Later, however, it came to be written. Being used by the Imperial Army, composed largely of muslims from outside India, it was written in the Persian script. The Hindus wrote it in the Nagari script.

*S. K. Chatterjee, Indo-Aryan Hindi—Page 197

†Dr. K. A. Hamied : What is Hindi ? page 21.

In the subsequent development while the former made greater use of Persian words, the latter retained and added from the Sanskrit vocabulary. This is how the distinction between Hindi and Urdu grew and with later developments became more marked.

23. With the Muslim conquest of the south, the new language also travelled south. The Dakkhani, as it came to be known later, as distinct from the Delhi Urdu, grew up amongst the Marathi, Telugu or Kanarese speaking population of the Deccan. It found strong patrons in the independent kingdoms of south India particularly in the times of Kutub-Shahi dynasty of Golkunda, Adil-Shahi dynasty of Bijapur and Ahmad-Shahi dynasty of Gujrat. A number of muslim saints in the south spread their ideas in the local language to the people. This influence was an important factor in the development of Dakkhani in the south. The first literary attempts in Urdu were made in the south. The literary style developed there came to be known as Zaban-e-Urdu-e-Mullah, meaning the language of the camp or the exalted camp of the Mughals. This name was given to the language used in Delhi circles as well. Subsequently the word 'Zaban' was dropped and the language came to be called just Urdu.

24. It will thus appear that Urdu started as a medium of communication meant to serve the purpose of bazar transactions of the soldiers and military camps. From being the language of the bazar and the camps, it was afterwards cultivated and patronised as a language of the muslim ruling class and of others associated with them in the army and the administration.

25. In its later literary development creative writing in Urdu was the work of the people who had been nurtured at the fountain of Persian literature. Persian words and imagery were introduced together with Persian history, geography and legends. Persian style of gardens, Persian trees, fruits and flowers, Persian heroes and heroines found place in this literature. Persian prosody was also taken as a model for Urdu poetic composition.

26. The word 'Hindi' is a Persian word derived from the word 'Sindh' or the Sanskrit 'Sindhu'. This was the word by which India was known to the Arabs and Persians. 'Hindi' connoted a native of India whatever his religion. Subsequently, the word came to be used for the language spoken by the people round about the centre of the empire, Delhi. This, as we have said earlier, was the Apabhhransha of Western or Saurseni Prakrit spoken in that area. It was known as Khari Boli. From this Khari Boli evolved modern Hindi. The script used was Devanagri. The Saurseni or

Western Prakrit branched off into certain other local dialects also. These were Brajbhasha, Kannauji, Bundeli and Bangru. Bangru also merged into Jaipuri and Mewati dialects of Rajasthani.

27. Modern Hindi, as it has now developed, is distinct from the local dialects. It, however, includes within its range, a variety of local dialects spoken over large parts of northern, central and western India.

28. Early Urdu as well as early Hindi bore marked nearness to the colloquial or common language of the people. For a considerable time both words Hindi and Urdu were treated as synonymous. This was at least as late as the time of Mirza Ghalib (born.1796; died 1869). He used the Persian script in writing his poems but he refers to the language both as Hindi and Urdu. Amongst the best books of Ghalib is the one which is known by the name of 'Ood-e-Hindi' (the Perfume of Hindi).*

29. Early Hindi literature, particularly the poetry of the Bhakti period, is also closely connected with colloquial Hindi. The compositions of the greatest Bhakti poets, such as Kabir and Nanak, have the Khari Boli as their base but they contain free and unrestricted admixture of current words of local as well as Persian origin.

30. A brief history of the origin and growth of the early Hindi and Urdu is mentioned here to show their basic identity.

*Dr. K. A. Hamied : What is Hindi ? page 29.



CHAPTER III

MINORITIES

1. National Minorities

2. Minorities in India

31. It will be helpful to state the general context in which the question of facilities to the Urdu-speaking population has to be considered by the Committee. This question is in a way connected with minority rights. The conception of minority rights flows from the idea that there are certain fundamental rights which every citizen, whether he belongs to the majority or the minority community, must enjoy in the national State. Before such rights are considered, it is relevant to describe what constitutes a minority within the national State.

32. The conception of minorities and their rights in modern times grew out of the creation and reconstitution of several States in east and middle Europe after World War I. The Treaty of Versailles carved out new States from former empires in Europe. This turned several majorities into minorities. For instance, the Germans were reduced to a minority in Poland and the Austrians in Czechoslovakia. In the imperial units they constituted the majority. Lest the peace of Europe be disturbed by the denial of citizens' rights to minorities in the newly created States, treaties, called the Minority Guarantee Treaties, were made between several European countries guaranteeing certain rights to the minorities to induce in them a sense of loyalty to the States, under which they were now placed. Certain principles were laid down in the Treaty of Versailles and the League of Nations Charter to safeguard minority interests. The term 'minority' was defined. It was laid down in the League Charter that 'minorities consisted of inhabitants of a country who differ from the majority of the population in race, language and religion'. These were the only three grounds on which a minority could claim not special rights but freedom from certain disabilities which its members were likely to suffer.

33. In this connection the Representative of the Polish Government in one of his speeches at the League meeting said :

"The essential purpose of the protection of minorities is to secure for them the normal existence within the limits of the States to which they belong."*

*Dr. Radhakumud Mookerji : The Protection of Minorities—page 12.

M. Blociszewski in a note dated March, 1922, stated :

"We must avoid creating a State within a State. We must prevent the minority from transforming itself into a privileged class and taking definite form as a foreign group instead of becoming fused in the society in which it lives. If we take the exaggerated conception of the autonomy of minorities to the last elements in the State it will become a source of national disorganisation."*

34. Speaking at the League Council in 1925, Sir Austen Chamberlain, stressing this idea, said :

"It was certainly not the intention of those who had devised this system of Minorities Protection to establish in the midst of a nation, a community which would remain permanently estranged from national life. The object of the Minority Treaties was to secure for the minorities that measure of protection and justice which would gradually prepare them to be merged in the national community to which they belonged."†

35. Speaking at the League Council on December 9, 1925, M. Dendramis, Representative of Greece, also supported this basic idea :

"The authors of the treaties had not intended to create groups of citizens who would collectively enjoy special rights and privileges; they had intended to establish equality of treatment between all the nationals of a State. If privileges were granted to the minority in any country, inequality would be created between this minority and the majority; the latter would be oppressed by the minority and it would then be the majorities question which would have to engage the attention of the League of Nations."‡

It is thus clear that though the minorities were entitled to reasonable protection in matters of religion and language, such protection was in a way limited and subject to the preservation of integrity of the State. No protection tending towards disintegration of the National State was to be countenanced. A proposal that the protection of minorities should be the concern of all the State members of the League was not carried through. France, England and U. S. A. did not admit of the existence of minorities in their respective States. None of the States admitted of the existence of any separate interests of minorities in matters of public representation, public service or administration. They only agreed to the removal of disabilities based on race, religion, or language.

36. After World War II, it was thought that the problem of minorities had lost its importance in Europe. The German minorities had been practically wiped out or withdrawn from the Baltic States, from the new Polish States, from Czechoslovakia and several other States in eastern Europe. The Jews were also practically eliminated from Germany and eastern European countries. Contrary to popular belief, however, the problem did not altogether disappear. In fact it became very live in the new States which achieved their independence in Asia and Africa. It had, therefore, to be tackled by the U. N. O. The Economic and Social

*Dr. Radhakumud Mookerji : The Protection of Minorities—page 13.

†Dr. Radhakumud Mookerji : The Protection of Minorities—page 14.

‡Dr. Radhakumud Mookerji : The Protection of Minorities—page 15.

Council of the U. N. O. empowered the Commission on Human Rights to establish a Sub-Commission to advise it on the protection of minorities and the prevention of discrimination.

37. The Sub-Commission appointed in 1947 was faced with the problem of determining what was meant by a minority for purposes of international protection. After a good deal of deliberation it came to the conclusion that, '(a) the term minority includes only those non-dominant groups in a population which possess and wish to preserve stable ethnic, religious or linguistic traditions or characteristics markedly different from those of the rest of the population; (b) such minorities should properly include a number of persons sufficient by themselves to develop such characteristics; and (c) the members of such minorities must be loyal to the State of which they are nationals'.* The necessary corollary of (b) was that the minority be sufficiently numerous to constitute an appreciable percentage of the country's population. Further a minority that claims special treatment should be congregated in certain areas to render special treatment administratively feasible. Whatever rights may be granted to the minorities, must not, however, interfere with their overall loyalty to the national State.

38. India is the home of many ethnic, religious and linguistic groups. Among these the Muslims, the Sikhs, the Christians and the Anglo-Indians have been recognised as the main minorities in India. All these people, however, have been living together, more or less, in amity and harmony for a long time now and have helped the formation of one Indian nation.

39. Racially India is a patchwork and mixture. No racial questions have ever arisen in India in historical times. Minorities in India are, therefore, not racial or national as in Europe.

40. Religious minorities also do not present any problem in the country. Under our Constitution, India is a secular State and all Indians are entitled to the freedom of conscience and of writing, practising and propagating of their religion. Under Article 25 of the Constitution they also have the right to establish and maintain institutions for religious and charitable purposes and to manage their own religious affairs. Many countries in the world have religious minorities and India is no exception. But nationality must not be confused with religion. In spite of religious differences the Indian heritage has been maintained through the centuries. The result is that in traditions, thoughts and habits the people of different religious communities in India are all inextricably inter-woven.

*Dr. H. K. Junckerstorff : World Minorities (1961)—page 95.

41. Writing in the *Discovery of India*, Pandit Nehru refers to this common heritage :

"It is fascinating to find how the Bengalis, the Marathis, the Gujratis, the Tamilese, the Canaries, the Malayalamis, the Assamese, the Andhras, the Oriyas, the Sindhis, the Punjabis, the Pathans, the Kashmiris, the Rajputs and the great central block comprising the Hindi speaking population have retained their peculiar characteristics for hundreds of years, have still more or less the virtues and failings of which old traditions or records tell us, and yet have been throughout these ages distinctively Indian with the same national heritage and the same set of morals and mental qualities."*

42. Indian culture is the product of the fusion of various influences, the most prominent being those of Hinduism, Buddhism, Jainism, Islam, Sufism, Christianity and modern western thought. It is, therefore, not feasible to demarcate different cultural groups in India or term any of them as 'cultural minorities'.

43. All this may appear so unreal to-day. It is felt that the greatest need of the hour is the integration of the country, which has been disturbed in recent years. We believe that this is a passing phase. The old spirit of unity and the present identity of interests of the common people in each community and State will, we hope, assert themselves and produce a harmony greater than we had ever before.

44. In Indian history, during thousands of years the question of the protection of the interests of particular group or granting them special privileges, never arose, except under the British rule. As a matter of fact this question in its present form is the creation of the British. The principle of giving a separate electorate and weightage to the Muslims as a religious community was for the first time recognised in the Councils Act of 1909. This principle was later extended to other minorities including even the Europeans in the Government of India Act, 1919. Consequently, the minorities became community conscious and with the passage of time their demands for special privileges also grew. Thus, it was in the early twenties that the term "minorities" was introduced to further the interest of British rule and certain sections of the backward professional classes in India. The minority then was an indispensable nucleus in the mechanism of 'counterpoise of native against native'.†

45. At the opening of the first session of the Round Table Conference on November 12, 1930, King George V, said :

"I have also in my mind the just claims of majorities and minorities, of men and women, of town dwellers and tillers of the soil, of landlords and tenants, of the strong and the weak, of the rich and poor, of the races, castes and creeds of which the body politic is composed"

*Jawaharlal Nehru : *The Discovery of India* ; page 49.

†This phrase was used by the Punjab Army Reorganization Commission in 1858, quoted in 'The Problem of Minorities' by K. B. Krishna—page 21.

‡K. B. Krishna : *The Problem of Minorities or Communal Representation in India* (1939)—page 22.

46. This can be taken as an illustration of the concept of minorities by the British rulers.

47. After independence the Constituent Assembly took decisions of far-reaching importance in this sphere. Separate communal electorates were abolished. Joint electorates were introduced. The Constitution of India guaranteed to all citizens of India certain fundamental rights, such as, equality before law (Article 14), non-discrimination on grounds of religion, race, sex, etc. (Article 15), equality of opportunity in matters of public employments (Article 16). Besides these general provisions, there were certain specific safeguards for the protection of the rights of the minorities. These are contained in Articles 29, 30 and 350 of the Constitution.

48. The Constitution of India was adopted in 1950. Soon after, the question of reorganisation of States on the basis of language assumed a new importance. In 1953, the Government of India appointed a States Reorganisation Commission to make recommendations for the reorganisation of States in the Union of India. Common language was the major consideration in the reorganisation of States. This reorganisation, however, still left the question of linguistic minorities in different States. The Commission made several recommendations for safeguarding the interests of the minorities. One of these recommendations related to the question of provision of facilities for instruction in the mother-tongue at the primary stage of education belonging to the linguistic minority groups. This safeguard, on the recommendation of the Commission, was incorporated in the Constitution by an amending Article (350-A). Another provision added to the Constitution related to the establishment of the agency of the Commissioner for Linguistic Minorities to investigate matters relating to safeguards provided for linguistic minorities and to report periodically to the President regarding observance of such safeguards in different States.

49. Urdu-speaking population in Uttar Pradesh is spread throughout the State. We do not have before us yet the figures of 1961 Census. According to the figures of 1951 Census 6.8 per cent of the population in Uttar Pradesh recorded Urdu as their mother-tongue, as against 79.8 per cent who recorded Hindi as their mother-tongue. The Urdu-speaking population thus constitutes a language minority. The facilities to be given by the State to this minority have necessarily to be co-related to their obligation to the majority language group in the State and the larger requirements of national integration. Within this framework, the policy of the Government of India and the State Government is to provide adequate facilities for the Urdu-speaking population in the State.

CHAPTER IV

THE LANGUAGE POLICY OF THE GOVERNMENT

1. General
2. Declared policy of the Government of India
3. Adoption of Hindi as the State language of Uttar Pradesh
4. Recommendations of the State Reorganisation Commission
5. Field of Survey of the Committee

50. The Government of India issued a statement on their language policy on July 14, 1958. This statement described the co-relation between Hindi and Urdu in the following words :

"Urdu and Hindi are very closely allied and may be considered as basically the same language. But it is true that Urdu has certain distinctive features, apart from the script in which it is usually written and differs not only in literary style, but to some extent in its vocabulary from Hindi. Urdu has grown up in India as a variation of Hindi, being influenced by various cultural currents that came to India from other countries. But it is essentially a language of our country, and its homeland is India."

51. Chapter II, sets out the historical background showing the inter-relationship of the two languages. This has relevance to the deliberations of the Committee because the resolution constituting the Committee mentions that the Committee will take into account the declared policy of the Government of India and the Uttar Pradesh Government on the language question while formulating their recommendations. It will be appropriate to set out in some detail what has been the declared policy so far.

52. In the language policy of the Government of India, Hindi in the Devanagri script is declared as the official language of the Union. Article 343 of the Constitution provides that 'the official language of the Union shall be Hindi in Devanagri script'. Article 351 lays down that it would be the duty of the Union to develop Hindi language and to promote its spread, so that 'it may serve as a medium of expression for all the elements of the composite culture of India'. The Article further states that Hindi language should be enriched by assimilating the style and expression used in Hindi and in the other languages of India specified in the eighth schedule. Article 344 provides that on the expiration of the time laid down, a Commission

Declared policy of
the Government of
India

representing the different languages specified in the eighth schedule will be constituted for making its recommendations with regard to matters given in clause (2)* of the above Article. One such Commission which was constituted by the Government of India, submitted its report in July, 1956.

53. It is clear from the above provisions of the Constitution that Hindi in the Devanagari script is accepted as the official language of the Union.

54. Urdu, as we have said, finds its place in the fourteen recognised languages. On July 14, 1958, the Government of India issued a statement for clarification of their policy regarding the position of Urdu as laid down in the Constitution and in their various announcements. This has been given as *enclosure to Appendix I*. An extract from the statement has already been quoted. The statement went on to say that Urdu 'as a language of India which has literary distinction and vitality should be encouraged in addition to other reasons from the literary point of view'.

55. On the question of approach to the language policy, the thinking of the Uttar Pradesh Government has been on identical lines. In this connection an extract from a speech made by Dr. Sampurnanand, the then Education Minister, in the Uttar Pradesh Legislative Council on September 29, 1951, on the occasion of the discussion of the Uttar Pradesh Official Language Bill, 1951, will be found relevant :

"Hindi, Urdu men kewal thora sa farq hai, waise to dono men Bhasha shailli ek hai, kriyayen ek hain, donon ke sarvanam ek hi hain aur donon ke preposition ek hi hain Farq thora sa yeh hai ki kuchh log aise hain ki jo Persian shabdon ka istemal karte hain aur Hindi men bhi kuchh log kisi khas mauke par kuchh Sanskrit shabdon ka prayog karte hain, parantu donon bhashayen saman hain"

56. When the statement was issued by the Government of India, this was followed by a Press Communique issued by the Uttar Pradesh Government in July 1958, in which the approach given in the speech mentioned above was reiterated. The Communique stated that the State Government 'wish to state categorically that they accept the resolution and the statement of the Government of India in full'.

*It shall be the duty of the Commission to make recommendations to the President as to—

- (a) the progressive use of the Hindi language for the official purposes of the Union ;
- (b) restrictions on the use of the English language for all or any of the official purposes of the Union ;
- (c) the languages to be used for all or any of the purposes mentioned in Article 348 ;
- (d) the form of numerals to be used for any one or more specified purposes of the Union ;
- (e) any other matter referred to the Commission by the President as regards the official language of the Union and the language for communication between the Union and a State or between one State and another and their use.

†Uttar Pradesh Legislative Council Proceedings (in Hindi), Volume 24 ; page 240.

57. There was some lack of agreement between the Government of India and the Uttar Pradesh Government on certain minor matters with regard to the facilities provided for the Urdu-speaking population in Uttar Pradesh. The Government of India had commended that the following facilities should be especially provided :

(1) Facilities should be provided for instruction and examination in the Urdu language at the Primary stage to all children whose mother-tongue is declared by the parent or guardian to be Urdu.

(2) Arrangements should be made for the training of teachers and for providing suitable text-books in Urdu.

(3) Facilities for instruction in Urdu should also be provided in the secondary stage of education.

(4) Documents in Urdu should be accepted by all courts and offices without the necessity of translation or transliteration in any other language or script, and petitions and representations in Urdu should also be accepted.

(5) Important laws, rules and regulations and notifications should be issued in the Urdu language also in areas where this language is prevalent and which may be specified for this purpose.

58. The Uttar Pradesh Government mentioned in their communique that facilities nos. 1 to 4 were already being provided in Uttar Pradesh to the Urdu-speaking population. With regard to facility no. 5, from the point of view of practicability, the State Government made a minor modification that not all the 'laws, rules, regulations and notifications', but 'the substance' of 'all important laws, rules, regulations and notifications', will be published in the Urdu language. The areas in which this facility no. 5 was to be provided were also specified in the State Government's communique.

59. The question regarding the language to be used for the purpose of administrative convenience in the State came up before the State Government immediately after the declaration of independence. The State Government outlined their policy in an administrative order, dated October 8, 1947. A copy of this order is given in *Appendix IV*. It was envisaged in this order that Hindi in the Devanagiri script will be the language of the State for official and administrative purposes, but for the facility of those who were not acquainted with Hindi, in the courts, the languages in use prior to the coming into force of these orders, would be permissible and applications and petitions to different authorities could be made in language other than Hindi by persons who were not familiar with it. These instructions were issued prior to the enforcement of the Constitution.

Adoption of Hindi
as State language
in Uttar Pradesh

60. When the Constitution came into force, Article 345 enabled the Legislature of the State to adopt any one or more of the languages in use in the State or Hindi as the language to be used for 'all or any of the official purposes of the State'. The Uttar Pradesh Legislature adopted in 1951, the Uttar Pradesh Official Language Act, 1951. Section (2) of this Act laid down, *inter alia* that 'Hindi in Devanagri script shall be the language used in respect of :

(a) (i) ordinances promulgated under Article 213 of the Constitution ;

(ii) orders, rules, regulations and bye-laws issued by the State Government under the Constitution of India or under any law made by Parliament or the Legislature of the State, and

(b) all or any of the official purposes of the State.'

61. The policy decision of the State Government has been that Hindi is the State language of Uttar Pradesh, as by law enacted, and that steps have to be taken to develop this language to function as the State language. At the same time, the State Government, in consonance with this view, are keen to give all due facilities for speakers of the Urdu language.

62. The policy regarding the adoption of a State language had come up for consideration before the State Reorganisation Commission. The Commission had proposed that a State could be recognised as bilingual for administrative purposes only 'where there is a substantial minority constituting 30 per cent or so of the population' (paragraph 783). The memorandum of the Ministry of Home Affairs on the report of the State Reorganisation Commission laid before Parliament on September 29, 1956 (paragraphs 8 and 9), stated that the Government of India are in agreement with this proposal and advised the State Governments accordingly. The policy of the Uttar Pradesh Government in this matter has been in consonance with the recommendations of the States Reorganisation Commission as endorsed by the Government of India.

63. Before proceeding further, we would like to refer to a demand which has been pressed from a section that Urdu should be declared as a second State language in Uttar Pradesh. The States Reorganisation Commission had suggested, as mentioned above, that before a language could be considered for being a second State language, the population speaking the language should comprise 30 per cent of the population. The Urdu speaking population comprises, according to the 1951 census, 6.8 per cent of the population in Uttar Pradesh. In consonance with the

recommendations of the States Reorganisation Commission and the accepted policy of the Government of India in this respect, this demand has naturally not been accepted.

The terms of reference of this Committee preclude us from going into this question. Even so, we have to record that in the evidence which came before the Committee we did not find support for the view that Urdu should be a second State or official language in Uttar Pradesh.

64. It would not be out of place to mention here a caution which has been stressed by the States Reorganisation Commission, with reference to the demand for facilities by minorities. The Commission observed :

" Over-emphasis on the right of minorities and too many special safeguards for them would tend to keep the minority consciousness alive and might thereby hamper the growth of a common nationhood"

" while minorities are entitled to reasonable safeguards to protect their educational, cultural and other interests, it has to be borne in mind that such safeguards should not so operate as to perpetuate separatism or to impede the processes of natural assimilation"

" we wish to emphasise that no guarantees can secure a minority against every kind of discriminatory policy There can be no substitute for a sense of fairplay on the part of the majority and corresponding obligation on the part of the minorities to fit themselves in as elements vital to the integrated and ordered progress of the State."

(Paragraphs 768, 769 and 801.)

65. There can be no two opinions about the soundness of this approach. The requirements of any regional or linguistic facilities have to be in tune with the larger interests of national integration.

The Committee have kept this view point before them in reaching their conclusions and in formulating their recommendations.

66. In conformity with the terms of reference, the task before the Field of Survey of the Committee was :

(a) to survey the facilities provided by the Government for the Urdu speaking population in Uttar Pradesh in different sectors ;

(b) to enquire whether full advantage of those facilities was available to the people and, if not, the reasons therefor, and

(c) to make recommendations regarding removal of difficulties, if any.

67. The facilities provided, the deficiencies, if any, in the existing facilities and the recommendations for amendments or additions to these facilities have been discussed in the chapters following under the broad heads of—

- (i) Education ;
- (ii) Administration ;
- (iii) Services, and
- (iv) Encouragement to Urdu.

CHAPTER V

EDUCATION

1. Primary Education

- (i) General
- (ii) Private managed schools
 - (a) Maktabas ;
 - (b) Persian/Arabic Madarsas ;
- (iii) Local Bodies managed schools
 - (a) Islamia Schools ;
 - (b) Basic (Primary) Schools :
 - (i) Advance registration of students ;
 - (ii) Text-books and curriculum ; and
 - (iii) Teachers.

2. Secondary Education

- (i) General ;
- (ii) Medium of instruction ;
- (iii) Medium of examination ;
- (iv) Facilities for study of Urdu as a language subject ;
 - (v) Three-language Formula
 - (a) Maulana Abul Kalam Azad's observations ;
 - (b) The Central Advisory Board of Education's formula ;
 - (c) Chief Ministers' Conference's formula ; and
 - (d) Memorandum ;
- (vi) Text-books on Urdu ;
 - (vii) Training of Urdu Language teachers
 - (a) Junior High Schools, and
 - (b) High Schools and Intermediate Colleges.

68. The provision of facilities to the Urdu-speaking population in the matter of education are dealt with under the broad heads of Primary and Secondary education.

PRIMARY EDUCATION

69. The question of facilities to be given to the linguistic minorities for the education of their children in their mother-tongue at the Primary stage of education was considered at the Provincial Education Ministers' Conference, held in August, 1949. The Conference adopted the following resolution :

"The medium of instruction and examination in the Junior Basic stage must be the mother-tongue of the child and where the mother-tongue is different from the regional or State language, arrangements must be made for instruction in the mother-tongue by appointing at least one teacher, provided there are not less than 40 pupils speaking the language in the whole school or ten such pupils in a class. The mother-tongue will be the language declared by the parent or guardian to be the mother-tongue. The regional or State language where it is different from the mother-tongue, should be introduced not earlier than class III and not later than end of the Junior Basic stage. In order to facilitate the switching over to the regional language as medium in the secondary stage, children should be given option of answering questions in their mother-tongue, for the first two years after the Junior Basic stage . . . "

The States Reorganisation Commission, a few years later, went into the question. The Commission viewed that this recommendation of the Conference was not being followed uniformly in all States. In order to ensure uniformity the Commission recommended that "the right of the minorities to have education in the mother-tongue at the primary stage, subject to a sufficient number of students being available" should be given a constitutional recognition.

The Constitutional Ninth Amendment Bill incorporated this recommendation in Article 350-A of the Constitution. This may be reproduced :

"It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups and the President may issue such directions to any State as he considers necessary or proper for securing the provisions of such facilities."

70. The facilities for education in the mother-tongue of the child at the primary stage are available through the following four categories of schools :

Schools

Private managed schools

- (a) Makhtabs ; and
- (b) Madarsas.

Local Bodies managed schools

- (a) Islamia Schools, and
- (b) Basic (Primary) Schools.

71. The working of each is stated in the paragraphs following :

PRIVATE MANAGED SCHOOLS

Maktabas are Urdu medium private managed Primary Schools recognised by the Local Boards and given grants-in-aid. (a) Maktabas Grants-in-aid are generally given to Maktabas which fulfil the conditions for recognition laid down by the Local Boards. In addition to the prescribed course of Junior Basic schools, religious teaching is also imparted in these schools to Muslims. Hindi is introduced in class III and upwards. The President (Adhyaksha) of Antarim Zila Parishad, gives recognition to the schools in rural areas and the District Inspector of Schools in municipal areas. The curriculum is different from that of the Basic Primary Schools. It consists of two parts, secular and religious. The secular curriculum consists of three 'R's. The religious part is imparted at the end or before school hours or during intervals. The last secular curriculum for Maktabas was prescribed in 1947. Since then it has not been revised.

The text-books in Maktabas are prescribed by Maktab Text-book Committees. These Committees have not, however, been functioning for some time.

The total number of Maktabas, aided and unaided, in Uttar Pradesh in 1961, was 1,565 with an enrolment of 82,370.

It is necessary to mention that the organisation of the Maktabas in their present form has a background. In 1916, on the eve of the introduction of the Montague-Chelmsford Reforms, the then Government thought it fit to give stress on the education of 'special' classes. In pursuance of this objective, the then Department of Public Instruction of the United Provinces of Agra and Avadh issued the following instructions :

- (1) If the Mohammedans of any locality desire a more definitely sectarian type of instruction, they may establish a Maktab and the District Board may make it a grant-in-aid not exceeding three-fourth of the salaries of its secular teachers.
- (2) A Provincial Maktab Committee of Mohammedan gentlemen has been created as a consultative committee.
- (3) A local Maktab Committee has been created in each district to look after the interests of the Maktabas.
- (4) A Maktab Text-book Committee has been appointed to select or prepare readers for use in Maktabas.

It may be stated that in the years following Independence and with the transformation of District Boards in the shape of Antarim Zila Parishads, the District Maktab Committees became defunct and the Text-book Committee or Provincial Maktab Committee has not also been functioning.

The Committee consider that the objective and the circumstances in which the instructions were issued in 1916, have undergone a complete

change and it does not appear necessary to revive the District Maktab Committees or Provincial Maktab Committee. The Committee are recommending separately that text-books which are adopted for the Basic Primary Schools, should also be adopted in the Maktabhs. The Committee view that the teachers qualified to impart primary education should be increasingly employed by the management committees of the Maktabhs.

The pattern of supervisory inspection of institutions, imparting primary and basic education in Uttar Pradesh, is undergoing a transformation. The supervising responsibilities so far vested with the District Boards or their successor Antarim Zila Parishads. The Deputy Inspector of Schools advised the Presidents of the Antarim Zila Parishads regarding the recognition to be given to educational institutions and the grants-in-aid to be given to them. Recent decisions taken by the Government have decentralised this authority and the responsibility for supervision of institutions imparting Basic (Primary) education has been passed on to the Presidents of Block Committees who would be advised in the discharge of their duties by Sub-Deputy Inspector of Schools attached to these blocks. A block comprises a contiguous group of villages and the number of villages attached to different blocks varies. It is conceivable that in some blocks there may be no Maktabhs at all. It will not be practical to set up any special committee in each block for advising the Presidents of the Block Committees.

Since these Committees would be in closer touch with the village population, it is viewed that the Presidents of the Village Panchayats, with any sizeable number of the Urdu-speaking population, where Maktabhs are in existence, will be able to make their voice felt on the Block Committees and with the Block Presidents. Therefore, the constitution of special bodies to advise the Presidents of the Block Committees is not necessary.

One of the main difficulties of Maktabhs, however, has been that aid is not given to these institutions on an uniform basis. The following steps should be taken to put these Maktabhs on a more or less uniform pattern :

- (1) *The Local Boards may lay down, after taking into account local factors, conditions for recognition and the defaults for which recognition may be withdrawn.*
- (2) *The pupil-teacher ratio in the recognised schools should be laid down by the Boards on the same basis as that of Junior Basic schools.*
- (3) *The curriculum of these schools should be approved and reviewed periodically by the appropriate authority after a period of five years. The acceptance and enforcement of such a curriculum should be one of the conditions for recognition and aid.*

(4) *Text-books in Maktabas should be the same as those followed in Basic (Primary) schools.*

(5) *The minimum educational qualification for teachers of recognised Maktabas and the scale of emoluments, according to qualifications, may be laid down by the appropriate authority.*

(6) *Efforts must be made to see that the grant-in-aid to each Maktab under Municipal Board or an Antarim Zila Parishad, as the case may be, is on a more or less uniform pattern.*

(7) *The schools could also be called 'Private managed Urdu medium Primary schools'.*

There are a number of institutions in Uttar Pradesh which give instruction in Arabic and Persian. These institutions prepare students for the diploma examinations of Alim and Fazil. These Madarsas receive grants-in-aid from the State Government. The number of Madarsas and the grants-in-aid given to such Madarsas in the years 1949 and 1961, have been as below. The approximate enrolment in 1961 of students attending classes in these Madarsas was 16,646.

Year				Number of Madarsas	Annual Grant-in-aid
					Rs.
1949	..	..	..	76	82,416
1961	..	..	..	104	1,24,163

There is a separate Inspector of Arabic Madarsas at the State level attached to the headquarters of the Director of Education. This officer arranges for the inspection of the Madarsas and ensures that they adhere to the curriculum for teaching of the diploma courses. The examination for these courses is conducted by the Registrar of Departmental Examinations, Uttar Pradesh. These Madarsas have lower and higher sections. In the lower section teaching is imparted from classes I to VIII and in the higher section, pupils are prepared for Alim and Fazil examinations. The curriculum of the lower classes is the same as that of Basic (Primary) schools minus Arts and Crafts. In addition, religious theology is also taught. Hindi is introduced from classes V-VIII. In the evidence which came before the Committee, some dissatisfaction was voiced against the arrangements in the lower classes of these Madarsas. Witnesses having experience of the primary section of these Madarsas stated that students who completed their primary classes in the Madarsas were not in a

position to join other institutions because they did not follow the curriculum of other Basic (Primary) schools in the State. No other difficulties were expressed before the Committee with regard to these institutions.

The Committee consider that the non-Persian/Arabic curriculum of primary classes of these Madarsas should be the same as that of the Maktabas. This will ensure greater attraction for the pupils and there will be no difficulty in the case of students who wish to join other institutions after completing the primary courses.

72. Islamia Schools are Basic (Primary) Schools run by the funds of Local bodies managing Local Boards. The total number of the schools in 1961, was 408, with an approximate enrolment of 35,000 pupils.

These schools are expected to follow the same curriculum as is followed by other Junior Basic Schools run by the Local Boards. The medium of instruction in these schools is Urdu. Hindi is introduced from class III. Religious education can be imparted to students who desire to receive such instruction outside school hours. This is necessary because it is in evidence that at a number of places where educational facilities are not available locally, pupils of communities other than Muslims join these schools. The working of these schools along with the working of Maktabas is supervised by a special officer attached to the Regional Deputy Director of Education. These Inspectors are known as Deputy Inspectors of Mohammedan Schools.

The establishment and subsequent continuation of these Islamia Schools goes back to the year 1916. In that year, the State Government issued the following instructions :

"In every town or village where a sufficient number of Mohammedan parents come forward to guarantee the attendance of at least twenty boys, the District Board is required to maintain a special Islamia School and to provide it with a qualified Mohammedan teacher. While the ordinary curriculum will be taught, the instruction will be wholly in Urdu and proper facilities will be given for religious teaching in the school building outside the regular school hours. Mohammedan Deputy Inspectors have been put in each educational division to look after Mohammedan schools."*

This was done by the then Government in 1916, in a context and with an objective which has changed. The apparent intention of the instructions then issued was to provide education to special classes separately, so as to drive a cleavage between these classes and the rest of the population. The entire question of primary education is now being tackled on a national level and, indeed, as mentioned earlier, a special provision has been incorporated in the Constitution to enforce facilities

*General Report on Public Instruction of the United Provinces of Agra and Awadh, ending 31st March, 1916, published by the Superintendent, Government Press, Allahabad —page 25.

for primary education to all classes of people in the Union irrespective of religion, caste or creed. In this altered context, the continuance of any separate arrangements for Mohammadians as such is incongruous. The continuance of separate Islamia schools run by Local Boards may give rise to considerable misunderstanding against a particular religious community. It has also come in evidence before the Committee that the inspecting staff, who are designated as Deputy Inspectors of Mohammedan Schools, resent these postings as the impression created is that they are required to look after the interest of a particular religious group. As will be discussed in subsequent paragraphs, the facilities for education through the Urdu medium in primary classes is not intended to be confined only to the schools run by Local Boards under the name of Islamia schools. The provision of such facilities leads to a misunderstanding that since facilities have been given in certain specified schools for teaching through the Urdu medium, provision of such facilities in other Primary schools is not necessary. Moreover, the curriculum of Islamia schools also conforms to the curriculum of other Basic (Primary) schools run by the Local Boards. After taking into account the above factors, the Committee recommended as follows :

(1) *In the altered context, the Islamia Schools should be designated as 'Urdu Medium Schools'.*

(2) *The Deputy Inspector of Mohammedan Schools attached to the Regional Deputy Director of Education, should be designated as 'Deputy Inspector of Urdu Medium Schools'.*

(3) *The restriction of appointment of teachers belonging to any particular community to the Urdu Medium Schools should be removed, but no teacher should be appointed to these schools unless he is suitably qualified in Urdu and has also a working knowledge of Hindi.*

The Government of Uttar Pradesh accepted the policy resolution adopted by the Provincial Education Ministers' Conference in 1949 regarding facilities to be provided to the children of minority speaking languages including Urdu. Instructions were issued by the Department of Education in July 29, 1952, that where there were ten pupils in a class or forty pupils in a school who desire to receive instruction in their mother-tongue arrangements should be made for such instruction. These orders were emphasised from time to time by the Director of Education. A special officer was also appointed at the headquarters of the Director of Education to specially watch and enforce the observance of the facilities given to the children of minority speaking languages. This officer acts as the team guide of the Deputy Inspectors of Mohammedan Schools attached to regions.

(b) Basic Primary
Schools

He also receives assistance from another officer attached to the Director of Education for supervision of Arabic and Persian Madarsas.

Some complaints were made before the Committee that even where the requisite number of students were forthcoming the facilities given by the State Government were not being implemented. It was stated that in some cases the teachers of particular schools resisted these instructions, and that complaints made to the next higher authorities did not receive response. On the other hand, two officers, who successively held charge as Officer on Special Duty at the headquarters of the Director of Education during the last five or six years, stated in evidence before the Committee that they did not receive any considerable number of complaints of disregard of these instructions. They stated that on investigation many of the complaints were found to be incorrect and in cases where the complaints were found correct, prompt action was taken. A Deputy Director of Education and a District Inspector of Schools, who appeared before the Committee, also gave evidence that the instructions of Government in this respect were being strictly enforced and where any complaints came to their notice, prompt action was taken. Superintendents of Education of three of the largest Municipal Corporations in the State, and Executive Officer of a Corporation and the Secretary of an Antarim Zila Parishad, who appeared as representative witnesses, assured the Committee that facilities had been arranged by the Local Boards for implementing the instructions given by the State Government.

The Committee are of the view that the standing instructions issued by the Government for provision of facilities for teaching of Urdu where there are ten students in a class or forty students in a primary school are adequate. The Committee hope that the Government would see that there is greater vigilance in the enforcement of this rule so that there may be no complaints in this respect. It was suggested that the facilities should be provided irrespective of the number of students. This was not considered a practicable suggestion.

73. To obviate the cause of complaints it was suggested that a system of advance registration prior to the opening of the school be adopted. The Committee were informed that this suggestion had been accepted by the State Government and it would be tried from the commencement of the academic session in July, 1962. The representatives of the Local Boards pointed out certain difficulties in execution of these orders. The guardians of the students generally take a decision only at the last moment regarding the schools which their wards are likely to attend. Even after a guardian has registered his student at a particular school, there is no binding on him that his ward will necessarily turn up when the school opens. If on the basis of registration of students the

**Advance Registration
of students**

authorities make any additional arrangements and after the opening of the school, the requisite number of students do not turn up, the Boards may have to incur unnecessary expenditure. After taking into account all the circumstances, the Committee view that the system may be tried, but Government may prescribe a reasonable period for such registrations.

74. The provision of suitable text-books in the primary classes is of importance. The contents of the lessons, and the ideas imbibed through these lessons leave an imprint on the mind of the child at an impressionable age. Text-books and curriculum
The need of infusing the children of the country with the idea of common nationhood and love of the country, transcending all barriers of any group or regional loyalties, cannot be over-stressed. This can be brought about by suitably written text-books. In Uttar Pradesh, for some years past, private publishers have been eliminated from the field of production of text-books for the primary stage. All the text-books are written by expert educationists and the printing of these books is organised by Government. Commendable efforts have been made in the writing of these text-books for simplicity of language and for making the contents of the books comprehensive and useful. The Committee, however, feel that the contents of these text-books and the language, in which they are written, offer scope for improvement in one direction. The language spoken in Uttar Pradesh, as brought out in earlier chapters, is basically one. When rendered in the Persian script, it is generally known as Urdu, and when rendered in the Devanagari script as Hindi. At the primary stage the ideas imparted to the students are, however, of a simple and elementary nature. These can be adequately expressed in the common spoken language which is neither highly persianised nor highly sanskritised. It is, therefore, felt that the lessons of all text-books for classes I-V should be in a simple language, the only difference being in the script. Efforts should be made to use common words intelligible to both Hindi and Urdu speaking students. If, at all, it becomes necessary to use different words in the Devanagari and the Persian scripts, their equivalents, such as 'guna' and 'zarab' for 'multiplication', 'bhag' and 'taqsim' for 'division' should be given within brackets. Efforts should also be made to use ordinary spoken words, such as 'jor' and 'ghatana' instead of 'musbat' and 'mafi' for addition and subtraction. The Committee feel that this can be done if the attention of the writers of the text-books is drawn to this direction. It may be necessary to vary from this to some extent in the case of lessons in poetry, where selections from known poets are given. Even here, however, care should be taken to select poems which are simple in diction and style.

The language in all text-books, being the same, no difficulty will be felt by the boys with Urdu as their mother-tongue, when they reach class III and afterwards because they will fall in line with the rest of the Hindi

students and easily follow the instruction in class rooms. Further to familiarise students with the Devanagri script at an early stage, which they will have to learn in class III, the text-books written in the Persian script should have lessons rendered page to page in the Devanagri script. It should not be, however, necessary at this stage for Urdu students to compulsorily study the Devanagri script. It should be left to their option. This will also ultimately obviate the need of answering question papers in secondary classes in Urdu. Government should see that as far as possible on this account, there is no disparity in prices between Hindi and Urdu text-books. The Committee, further, considered that it would be desirable if writers of eminence are also associated with the preparation of Urdu text-books for Primary classes.

75. One of the points which came up for consideration before the Teachers Committee was regarding the present and future availability of Urdu teachers. Out of a total number of 85,000 teachers, at present engaged for teaching in primary schools, the number of teachers with knowledge of both Hindi and Urdu is 35,000. These teachers are known as bilingual teachers. If requisite number of students for learning through the medium of Urdu are coming forth at any school, the local authorities arrange to place one of these bilingual teachers at these schools. An apprehension was expressed that after some time when the present bilingual teachers retired, there might be a shortage of teachers knowing both the languages who could take up the teaching of Urdu also, where so necessary. The Committee feel that some arrangements should be made to keep up the supply of such teachers. If there is any arrangement for teaching to the pupils how to compose words in the Nagri character, the same should be done for words written in the Persian character as well.

SECONDARY EDUCATION

76. The educational institutions imparting secondary education in General Uttar Pradesh fall under two broad groups :

- (1) Senior Basic Schools or Junior High Schools imparting education from classes VI to VIII; and
- (2) Higher Secondary Schools which generally impart education from classes VI to XII.

77. At the end of the year 1960, the total number of Senior Basic/Junior High Schools in the State was 4,184, with an enrolment of 5,13,949. Of these 5,540 were for boys or for boys and girls, and 644 for girls. Out of these 187 are Government run institutions, 2,642 run by Local bodies and rest privately managed. The number of Higher Secondary Schools was 1,701, of which 1,430 were for boys and 271 for

girls. Out of these, 146 were Government managed, 49 run by Local bodies and the rest privately managed. The enrolment in these schools was 8,63,745.

78: From the point of view of provision of facilities for the Urdu-speaking population, the problems posed at the secondary stage of education may be discussed under the broad heads of—

- (1) Medium of instruction and examination ;
- (2) Facilities for study of Urdu as a language subject ;
- (3) Application of the Three-Language Formula in the Secondary Schools in Uttar Pradesh ;
- (4) Text-books ; and
- (5) Training of teachers.

79. The question of the medium of instruction in the secondary stage came up for consideration at the Education Ministers' Conference held in August, 1949. The resolution of this Conference, after studying the facilities to be given to the children of linguistic minority groups through the medium of their mother-tongue at the primary stage, went on to state that the children of such linguistic groups should be given option of answering questions in their mother-tongue for the first two years after the Junior Basic stage, in order to facilitate 'the switching-over to the regional language as medium in the secondary stage'. The implication of this resolution was that it was envisaged that generally the medium of instruction in the secondary stage would be the regional language. Certain facilities were, however, visualised in special circumstances, particularly in metropolitan cities with a large number of people speaking different languages or areas with a floating population speaking different languages.

80: The resolution adopted at this Conference is reproduced ;

" In the secondary stage, if the number of pupils, whose mother-tongue is a language other than the Regional or State language is sufficient to justify a separate school in an area, the medium of instruction in such a school may be the mother-tongue of the pupils. Such schools, if organised and established by private societies or agencies, will be entitled to recognition and grants-in-aid from Government according to the prescribed rules. The Government will also provide similar facilities in all Government, Municipal and District Board schools where one-third of the total number of pupils of the school request for instruction in their mother-tongue. The Government will also require aided schools to arrange for such instruction, if desired by one-third of the pupils provided that there are no adequate facilities for instruction in that particular language in the area. The Regional language will, however, be a compulsory subject throughout the secondary stage.

The arrangements prescribed above will, in particular, be necessary in metropolitan cities or places where a large number of people speaking different languages live or areas with a floating population speaking different languages."

81. This issue was considered by the State Reorganisation Commission. The relevant portion of the report of the Commission (paragraph 777) is also reproduced :

"So far as secondary education is concerned . . . the policy of the Government of India has been that regional language should be introduced at the secondary stage with provision for instruction in the mother-tongue even at this stage, if the number of pupils in the area is sufficient to justify the establishment of a separate school or for instruction in the same school if one-third of the pupils in the school ask for it . . . It is clear that so far as secondary education is concerned, it will have to be treated differently from the education at the primary stage. We, therefore, do not recommend the principle of constitutional recognition of the right to have instruction in the mother-tongue to secondary education."

82. The resolution of the Government of India on the report of the States Reorganisation Commission laid before the Parliament on September 19, 1956, drew attention to the recommendation of the Central Advisory Board of Education that 'pupils belonging to linguistic minorities may be enabled to study their mother-tongue optionally as one of the three languages which are proposed to be taught at the secondary school stage', and expressed the hope that, if necessary, a further clear policy would be evolved on this question in future.

83. It may be mentioned that a Ministerial Committee of the Southern Zonal Council was held on 16th and 17th May, 1959, at Ootacamund. *Inter alia* this Committee, with particular reference to the problems prevalent in the States of the southern zone, evolved an agreed resolution regarding provision of facilities through the medium of mother-tongue in the light of the earlier resolution of the Provincial Education Ministers' Conference in August, 1949. A copy of the minutes of the decision of this Committee has been given in *Appendix V* to the report. This question came up at the Chief Ministers' Conference which was held in Delhi on August 11 and 12, 1961. The Conference noted that the mother-tongue formula applicable to the primary stage of education 'cannot be fully applied for use as the medium of instructions in the secondary stage of education'. The Conference, however, made a reference to the principle embodied in the decision of the Ministerial Committee of the Southern Zonal Council and suggested that the Education Departments of States should consider application of the principle in the light of the prevalent local circumstances.

84. This question was subsequently placed before an All-Parties National Integration Conference held at New Delhi from September 28 to October 1, 1961. The Conference adopted the following resolution on the subject :

"In the case of secondary education, the Conference agreed with the Chief Ministers that the mother-tongue formula could not be fully applied for use as the medium of instruction in the secondary stage of education. It is expected that instruction will be generally given in the regional language or, where certain circumstances prevail, in any other language mentioned in the Eighth Schedule of the Constitution, or in English."

85. The all-India thinking on the question has been mentioned at some length to give the background in the light of which the question of the medium of instruction in the secondary stage has been considered in Uttar Pradesh. The special circumstances, it has been held, are not applicable to the conditions in Uttar Pradesh. After taking into account the language policy of the State Government, the Board of High School and Intermediate Education took a decision that Hindi will be the medium of instruction and examination in respect of High Schools (class IX) with effect from 1951, and Intermediate classes with effect from 1954.

86. The Committee have given considerable thought to the question of the medium of instruction of the Urdu-speaking population in Uttar Pradesh at the secondary stage. It is apparent that a decision which will be uniformly applicable all over India, cannot easily be evolved in this matter. It is because of this inherent difficulty that the States Reorganisation Commission did not find it feasible to make any mandatory recommendation in this sphere as they did in the case of primary education. The memorandum of the Ministry of Home Affairs placed before the Parliament in September, 1956, did not also make any specific recommendation to the States on this issue. The suggestion contained in the resolution of the Provincial Education Ministers' Conference and the recommendation of the Ministerial Committee of the Southern Zonal Council, referred to earlier, visualised the provision of special facilities for the medium of instruction through the minority languages only where certain special circumstances prevailed. The principle which they accepted has been that where, as in metropolitan towns, there are large concentrations of population of the minority speaking population, an arrangement for teaching through the medium of minority tongue may be made. This principle was accepted in Uttar Pradesh by the Government as early as July 29, 1952. Instructions were issued by the Education Department to all institutions that where one-third of the total number of students desired education through the medium of mother-tongue, facilities for such an instruction be made for them. Such a requirement, however, was not pressed in any parts of Uttar Pradesh and it is in evidence that during the past ten years or more the students of the Urdu-speaking population had no complaints that their education is imparted through the medium of the regional language. The reasons for this are understandable. No difficulty is experienced by students in comprehending the lessons taught through the medium of Hindi because the spoken Hindi and the spoken Urdu are easily intelligible. Besides, those students, for whom secondary education becomes a terminal education, have to consider the employment potential of the education that they receive prior to the terminal education. With the adoption of Hindi as the State language, the language used in the administration and in the courts is Hindi. Private firms and business houses also use Hindi. Therefore,

students who do not possess adequate acquaintance with Hindi, lessen their chances of securing employment. In respect of those students who proceed for higher studies, the question, which they have to consider, is the facility of education in the degree classes. The State Universities in Uttar Pradesh have largely switched-over to Hindi as the medium of instruction in the degree classes. Even the Aligarh University maintained by the Centre, does not impart education in the degree classes through the medium of Urdu. Education is imparted through the medium of English. Therefore, a student, who completes his education through the medium of Urdu and is unable to comprehend and to express himself properly in the regional language, would find himself entirely handicapped either in securing employment or in going in for higher education. The large majority of the people are guided in such matters by considerations of utility. If the suggestion made by the Committee for primary education, so far as the text-books of pupils with mother-tongue as Urdu is concerned, is adopted, it will even be more unnecessary to have Urdu as the medium of instruction in secondary classes.

87. The question of the medium of education in the Universities has been under consideration at various levels since the publication of the Radhakrishnan Report on University Education. This report had envisaged as an all-India link a federal language, and the continuance of English and also the progressive adoption of the regional languages. The issue was discussed at all-India level in the Chief Ministers' Conference held in August, 1961, and subsequently in the National Integration Conference in September, 1961. After a good deal of deliberation, the thinking on this issue was clarified at the last meeting of the National Integration Council held on June 2 and 3, 1962, at New Delhi. The Council took note of the thinking on the issue in successive meetings of the Central Advisory Board of Education and other Committees appointed by the Universities Grants Commission. After taking into account all these factors the Council came to the conclusion that at the University stage the regional language will gradually replace English as the medium of education. The resolution of the National Integration Council on this question may be reproduced :

"As regards the medium for University education, while a plea was made for the use of Hindi as the medium on an all-India basis, the general view was that the regional languages are bound to replace English as the medium of instruction as soon as the necessary preparations for the change-over could be made acceptable to the academic world. But it was agreed that in such an arrangement, there would be the necessity of a link in the shape of a language understood all over India. It was felt that this link must ultimately be Hindi, but since Hindi, like any other regional languages, will take some time for its full development, English will continue to be such a link. This implied that Hindi must continue to be taught as a second language in the secondary stage of education, where necessary; and it also implied that English, apart from operating as a transitional link, will remain as a language of international importance for the enrichment of our languages in regard to science and technology."

88. This sets the pattern of the medium of education which will prevail in the Universities. It will thus appear that the regional language will ultimately be the medium of education in the Universities of Uttar Pradesh also for the bulk of the University going students. Those students for whom the secondary education does not become a terminal examination, will have to strengthen their study and grip over the regional language to an extent that when they reach the University stage, they are able to prosecute their studies in the regional language with ease and facility. Such an understanding and grip over the regional language will not be feasible unless at the secondary stage the students receive their education through the medium of the regional language. The study of the regional language, as a compulsory subject, will facilitate the understanding and mastery over the language necessary for study through the medium of the regional language at the University stage. This all-India decision, therefore, regarding the medium of education at the University stage, decides the medium of education which will have to be adopted at the secondary stage. Students who complete their secondary education through the medium of Hindi will have an additional advantage that they will be able to prosecute their studies in the Universities of the neighbouring States of Bihar, Madhya Pradesh and Rajasthan, where also the medium of education in the Universities will be Hindi.

89. From the point of view of national integration, the ideal of children of different communities, studying through a common medium and being able to express themselves and understand one another in one common tongue, is worth attempting. It will bring the children of different communities at an impressionable age closer to each other in their outlook.

The Committee are, therefore, of the opinion that it is not necessary to make any change in the existing pattern of education in Uttar Pradesh regarding the medium of instruction at the secondary stage. The State language should continue to be the medium.

90. It is, however, conceivable that there may be cases of individual students receiving education at their homes and **Medium of examination** appearing as private candidates in the High School or Intermediate examinations or of students migrating from other parts of the country who may require special facilities for being permitted to answer their papers through the medium of languages other than the regional language. The Board of High School and Intermediate Education in Uttar Pradesh had taken into account this difficulty and have made special provision to meet such a requirement. The existing facility provided by the Board of High School and Intermediate Examinations, in this respect, is as follows:

Regulation 6, Chapter XIII, of the Board's calendar relating to the medium of examination says that the Chairman may permit

candidates whose mother-tongue is a language other than Hindi to answer questions through Urdu or English. This power, in respect of granting permission to such candidates whose mother-tongue is Urdu, to use Urdu medium at the Board's examination, has been delegated by the Chairman to the District Inspectors of Schools. This facility is in respect of both High School and Intermediate examinations conducted by the Board of High School and Intermediate Education, Uttar Pradesh. This facility is available since 1952, in respect of High School examination and since 1954 in respect of Intermediate examination of the Board. The Chairman of the Board has recently passed another order according to which this facility now extends to all candidates whose mother-tongue is Urdu whether they have read elementary Hindi course or not.

91. The cases requiring these special facilities are not many and the number will progressively diminish. *Even so, in order to meet the requirements of individual cases, the Committee recommend that these special facilities for answering question papers in the High School and Intermediate examinations, through the medium of language other than the regional language, should be continued.*

92. The importance of Urdu at the secondary stage has been accepted in Uttar Pradesh and a provision has been made accordingly. In the curriculum at the secondary stage, provision has been made for the study of Urdu as an optional subject. Students whose mother-tongue is Urdu or who otherwise wish to study Urdu can take up Urdu as one of the optional subjects.

93. It is necessary to clarify that at the time the Committee were considering the problem, the Three-Language Formula had not been adopted as a part of the curriculum of the secondary education. The Secondary Education Commission had contemplated provision of mother-tongue in the curriculum at the secondary stage. Since the position in respect of the form and manner of the implementation of the Three-Language Formula had not yet been finally decided, the provision made in Uttar Pradesh was with regard to the teaching of Urdu as a language subject irrespective of the adoption or otherwise of the Three-Language Formula.

94. With regard to the arrangements for facility of teaching Urdu as a language subject, detailed instructions were issued by the Director of Education as early as June 29, 1948. The circular laid down that if there was a minimum number of five boys in a class who wanted to study Urdu as an optional subject, the institutions must make arrangements for teaching Urdu. In a subsequent circular which was issued on

June 4, 1949, and which was applicable largely to Government institutions, it was further laid down that even if the actual number of students enrolled for the study of Urdu was less than five, but if it was expected that subsequently the number would increase, the provision of facility for such education in the institutions, where existing, should not be discontinued.

95. The Committee received a number of complaints that in several private institutions, arrangements had not been made for the provision of an Urdu teacher even though five or more students in a class were available for the study of Urdu. Some of the institutions in respect of which complaints had been received by the Committee, had been asked to state the factual position. Their version was that the requisite number of students had not offered Urdu as an optional subject and hence facilities were not provided. The representatives of some private managed secondary institutions, who were examined, stated that the employment of a separate Urdu teacher for this language subject, on economic considerations, pre-supposed a certain minimum number of students in the entire school. The view mooted out was that it might be difficult for private institutions in all cases to engage a wholtime teacher for teaching Urdu unless the total number of students studying Urdu in different classes was adequate to provide wholtime occupation to the teacher. The Committee hope that in areas where there is a demand from a sizeable section of the population for the study of Urdu by their wards, the requisite minimum students desiring to take up Urdu as an optional subject would be coming forward. It is difficult to lay down any hard and fast rule to cover all cases. The Inspectorate staff of the Education Department should be able to look into specific grievances and to take steps if the management of private institutions in any case do not provide necessary facilities for teaching of Urdu as an optional subject.

The Committee view that, on the whole, the principle, so far accepted, that facilities for teaching of Urdu as an optional subject in the secondary classes should be provided in all institutions where the number of such students is at least five in a class, is a satisfactory one, but this principle needs being inforced with vigilance. There may be areas where facility for teaching of Urdu as a language subject is limited to a few schools. In the matter of admission in such schools, other things being equal, the cases of students offering Urdu as an optional subject may be considered favourably and efforts should be made to accommodate them as far as possible.

96. The educational problem of teaching the language subjects has been complicated in recent years by the need of co-ordination of teaching the mother-tongue and an Indian language. It is envisaged that while the mother-tongue will be the medium of instruction at the primary stage

Three language
Formula

generally the regional language will be medium of instruction at the secondary stage. At the collegiate and University stage, the general thinking is that the medium of instruction will be the regional language, provision being made for the adequate grounding at this stage in Hindi and English. The question of the languages to be taught at the secondary stage has necessarily to be viewed in the overall framework of this pattern of education and the place of different languages within the framework.

97. In his opening address to the 24th meeting of the Central Advisory Board of Education in 1956, Maulana Abul Kalam Azad, the then Education Minister of the Government of India, mooted out the proposition that it will be necessary to compulsorily teach three languages at the secondary stage of education.

98. At this meeting the Central Advisory Board of Education (1956), after studying the problem in detail, adopted a resolution that there should be provision for the study of three languages at the secondary stage of education. The Board suggested two formulae :

- I. (a) (i) Mother-tongue ; or
 - (ii) Regional language ; or
 - (iii) a composite course of mother-tongue and regional language ; or
 - (iv) a composite course of mother-tongue and a classical language ; or
 - (v) a composite course of regional language and a classical language ; or
- (b) Hindi or English ;
- (c) A modern Indian language or a modern European language provided it has not already been taken under (a) and (b) above.
- II. (a) (i) Mother-tongue ;
 - (ii) Regional language ; or
 - (iii) a composite course of mother-tongue and the regional language ; or
 - (iv) a composite course of mother-tongue and a classical language ; or
 - (v) a composite course of regional language and a classical language
- (b) English or a modern European language ;
- (c) Hindi (for non-Hindi speaking areas) or another modern Indian language (for Hindi speaking areas).

99. As between the two formulae proposed by them the Central Advisory Board of Education opined in 1957, that the preponderant weight of opinion among State Governments was in favour of the second formula, either in the terms actually proposed by the Central Advisory Board of Education, or subject to certain modifications designed to give effect to the principal recommendation with due regard to local conditions and recommended that the second formula be accepted as the basis of an all-India policy with due regard to local conditions.

100. Much headway was not made with the implementation of the formula. In August, 1961, this question came up before the Chief Ministers' Conference, in the context of national integration. The Conference recommended that the Three-Language Formula should be simplified and the language subjects at the secondary stage of education should be as follows :

**Formula accepted
by Chief Ministers'
Conference**

(a) The Regional language and mother-tongue when the latter is different from the regional language ;

(b) Hindi, or in Hindi-speaking areas another Indian language ; and

(c) English or any other European modern language.

101. A memorandum on the subject was presented by Maulana Shahid Fakhri and some others on January 8, 1962, regarding the implementation of the formula in Uttar Pradesh. The memorialists principally drew attention to two difficulties with regard to the applicability of the formula in Uttar Pradesh. Firstly, it was stated that under this formula a student of a minority speaking language would have to study four instead of three languages. Secondly, it was stated that in the majority of the schools of Uttar Pradesh arrangements for teaching Sanskrit would be made under clause (b) of the formula. The memorialists, therefore, suggested that Sanskrit, not being a modern Indian language, should not be made eligible for being taught under clause (b) of the formula.

102. The Committee gave thought to the formula evolved by the Chief Ministers and its applicability with particular regard to conditions in Uttar Pradesh. The Chief Ministers took into account the paramount need of re-orienting language teaching in a manner which would give the student not only grounding in the mother-tongue and the regional language, but would also give them close acquaintance with Hindi, which would be in future the inter-State language of communication, and in English which would be an International language necessary for contact with outside and for higher scientific and technological study. Against this background the Committee viewed that the formula as evolved by the Chief Ministers' Conference, be given a fair trial. The view of the Committee was that so far as clauses (a) and (c) of the Three-Language Formula are concerned, there was little scope for any doubt or difficulty in the application of those two clauses. The apparent suggestion of the memorialists was that under clause (b) of the formula Sanskrit should not be allowed as "another Indian language". The Committee's unanimous view was that "Sanskrit was one of the fourteen languages given in the eighth schedule of the Indian Constitution as an "Indian language" and, therefore, it was beyond the competence of the Committee to make any suggestion or recommendation to the effect that Sanskrit should be excluded from the category of the Indian languages given in the eighth schedule

for being taught as a language subject under the Three-Language Formula. The Committee recommend that the Three-Language Formula, as accepted by the Chief Ministers' Conference in August, 1961, be accepted for implementation with the following explanation of the formula to meet the prevailing conditions in Uttar Pradesh :

(1) It would not be in accordance with the provisions of the Constitution to exclude any of the fourteen languages included in the eighth schedule for purposes of teaching under clause (b) of the formula.

(2) It could not be expected that the management in every school would be able to provide facilities for teaching of all the fourteen languages included in the eighth schedule. The facilities which can be conveniently arranged for by the management, would necessarily limit the number of languages, for the teaching of which languages can be provided under clause (b) of the formula.

The Board of High School and Intermediate Education in Uttar Pradesh may take into consideration the above limitations when approving the subject or subjects to be taught as language subjects under clause (b) of the formula.

103. The text-books on Urdu as a language subject in the secondary Text-books on Urdu classes need being reviewed as they were prepared more than a decade back.

104. A question mooted before the Committee was whether it is necessary to make any special arrangements in the Training of Urdu language teachers Training Colleges for the training of Urdu teachers for secondary schools. For a proper appreciation of the position in this respect it is necessary to mention the existing pattern of training institutions for such teachers. These institutions can be classified under the following broad categories :

(i) Training Colleges for teachers of Junior High Schools (J. T. C. and J. B. T. C.) ;

(ii) Training Colleges for teachers of High School and Intermediate sections (C. T. and I. T.).

105. The training for teachers of Junior High Schools is given both in Government run and privately managed institutions. The teacher trainees coming out of these institutions are given the diploma of J. T. C. Two of the Government institutions, where there is a particular bias towards basic training in Senior Basic Schools, give the diploma of J. B. T. C.

106. The teachers for the High School and Intermediate sections are trained in institutions which fall in several groups. One such group of

institutions gives training which entitles the students to the diploma of C. T. Another group, of which four are Government run institutions and seven private institutions, gives the diploma of L. T. The course in all these institutions is of one year's duration. Besides these institutions, some Universities in the State and some Colleges affiliated to the Universities give a degree of B. Ed. and M. Ed. There is one year's course for B. Ed. and a student with the diploma of L. T. or degree of B. Ed., desirous of securing M. Ed. degree has to put in another additional year for the course.

107. The syllabus of teaching of languages, particularly in the higher training institutions described in the last paragraph, is divided in two parts, namely, the teaching of the mother-tongue as a language subject, and the teaching of any foreign tongue as a language subject. The objective of training in the theory and practice of pedagogy for both parts aims at equipping the trainee with a method which would enable him to teach any language subject in which he possesses requisite knowledge. A teacher, who intends taking up the teaching of a language subject in the Higher Secondary institutions, is expected to have the minimum educational qualifications of having the particular language as one of his subjects in his B. A. degree. This holds good for teachers of Hindi, Urdu or any other language subjects. The minimum qualification necessary for a teacher of a language subject for the secondary classes has been prescribed in the regulations of the Board of High School and Intermediate Education.

The Committee view that, from the pedagogic point of view, the existing arrangement for training of teachers is satisfactory and need not be disturbed

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CHAPTER VI

ADMINISTRATION

1. Use of Urdu in courts

- (i) Pre-Independence period
- (ii) Post-Independence period
- (iii) Language of documents to be presented in courts
- (iv) Registration of documents in Urdu
- (v) General

2. Use of Urdu in General Administration

- (i) Maintenance of records
- (ii) Publication of substance of important laws, regulations, etc.
- (iii) Publication of Electoral Rolls in Urdu
- (iv) Presentation of applications and petitions in Urdu—
Script of the replies

3. Use of Urdu by Local Bodies

108. The use of a particular language for administrative purposes has some impact on the life of the people. It is necessary to discuss this question under two broad heads, viz., the use of Urdu in courts and for purposes allied to courts, and its use for general administration.

109. The territories comprising the present Uttar Pradesh came under the British administration in three instalments.

In 1801, Lord Wellesley took from the Nawab Wazir of Oudh, in lieu of maintenance of the subsidiary force, Rohilkhand and the northern districts between the Gangés and Jamuna which came to be known as 'Ceded Provinces'. The remaining portion, which continued to be under the Nawab Wazir, was annexed by Lord Dalhousie on February 13, 1856, when the territories, forming the principality of the Rani of Jhansi, were also annexed.

110. The British administrator continued to use the court language which had been in use when these territories were annexed. The court language, since the inception of the Muslim rule, had continued to be Persian. Persian, therefore, continued to be the court language in these British territories as well till 1835. In 1835, a reform in the language of the court was introduced by Lord William Bentinck, who was then

the Governor-General of India, as a part of the general administrative reforms.

111. This reform was introduced by the Bengal and Persian Language Act (Act no. XXIX of 1837). This Act laid down that 'it shall be lawful for the Governor-General-in-Council, by an order in the Council, to dispense either generally, or within such local limits, as may seem to him meet, with any provision of any regulation of the Bengal Code, which enjoins the use of the Persian language in any Judicial proceedings or in any proceedings relating to the Revenue, and to prescribe the language and character to be used in such proceedings'. The Act also authorised the Governor-General 'to delegate all or any of the powers given by this Act to any subordinate authority'. The Governor-General-in-Council authorised the Lieutenant-Governor of the North-West Frontier Provinces, as Uttar Pradesh was then called, to substitute 'vernacular languages' for 'Persian'. This was followed in 1839, by a circular order from the Sadar Diwani Adalat to the authorities in North-West Frontier Provinces (Circular order no. 26, dated May 31, 1839). It stressed that 'with effect from July 1, 1840, the use of Persian language in all criminal proceedings, petitions and writing, of whatsoever kind, be wholly discontinued and the Hindoostani be adopted in its stead'. Any proceedings in Persian language were to be discontinued and be substituted by 'vernacular' throughout. The circular in another portion went on to state that when the records of criminal proceedings were sent to the Sadar Diwani Adalat 'it will be the duty of the Session Judges to transmit all proceedings they may refer to, or send up on a call of the court, written in a correct 'Oordoo' style in a fair and legible character'. The orders, however, related to the language to be used and not to the script in which it was to be written. Gradually during this period from 1840 onwards, the proceedings in court came to be recorded, in case of courts in the Ceded Provinces and later on in the province of Agra and Oudh as well, in Persian character. The Sadar Diwani Adalat, North-West Frontier Provinces, in permitting the substitution of vernacular for Persian, had also laid down that 'pleadings and proceedings should be recorded in clear, intelligible Urdu or Hindi where that dialect is current'. The objective of these instructions apparently was to enjoin the use of a language as near to the language of the ordinary conversation of the people as possible. This was, however, not achieved and the use of Persian character led to the development of a court language which borrowed heavily from Persian for its vocabulary. The style, syntax and expression acquired a character which made it exotic and removed from the common spoken language of the people.

112. This language came in vogue in the courts in Bihar, Madhya Pradesh and United Provinces of Agra and Oudh. The dissatisfaction against the use of the Persian script and this language was first expressed

in Bihar and Madhya Pradesh. In the 1870s, people from Bihar represented to Sir George Campbell, the then Lieutenant-Governor of Bengal, that the use of the Persian script and the language which had come to be used in this script in the courts had removed it from the language of the people and had resulted in difficulties to them. It was represented that the language of the people in Bihar was Hindi written in the Kaithi script. This representation was accepted by Sir George Campbell. Under his orders, instructions were issued in 1872, that Hindi in the Kaithi or Nagari character should replace Urdu in the courts in Patna and Bhagalpur divisions. This order was subsequently made applicable to Chhota Nagpur as well. The orders directed that 'all processes, notifications and proclamations should be made in Hindi, the official records should be kept in Hindi; that petitions should be received at the option of the presenters in the Hindi or Urdu character; and a knowledge of the Hindi character should be insisted on in the case of police and ministerial officers'.* These orders were subsequently repeated by circulars dated April 2, 1874, July 9, 1875 and April 13, 1880, resulting in the substitution of the Kaithi or Nagri for the Persian character in the courts and offices of Bihar.

113. Representations were made from the people of Central Provinces as well, for the substitution of Hindi in the Devanagari character in place of Urdu in the Persian character in the courts of that province. The representation was accepted in the Central Provinces as well and orders were issued to the above effect in 1881.

Representations were also made by the people in the United Provinces of Agra and Oudh from 1880s onwards urging that Hindi in the Devanagari character should replace Urdu in the Persian script as the language of the court. This representation did not, however, meet with any success in this province, till late in the 1890s. On March 8, 1898, a representative deputation of people from North-West Frontier Provinces, under the leadership of Late Pandit Madan Mohan Malaviya, waited on Sir Antony MacDonnell, the then Lieutenant-Governor of the province. The deputationists represented that the intention of reforms carried out in 1835, which substituted 'vernacular of different provinces for Persian' was that proceedings of Revenue and Judicial courts should be conducted 'in a language familiar to the litigant parties and to the people at large'. Against the use of the Persian character for writing the vernacular, it was represented that the languages used in the court proceedings contained admixture of difficult Persian and Arabic words and phrases with the result that this language became 'imperfectly intelligible to the vast majority' of the people who were concerned with the court proceedings. The deputationists went on further to say that 'notwithstanding the fact that the Persian

*Prof. N. S. Gorekar : Glimpses of Urdu Literature—page xxi.

character has been in use in the courts of these provinces for several centuries, its knowledge is still confined to a very small section of the population. The vast majority of those who sign and verify the plaints and petitions and legal documents, written in the Persian character, are unable to read what is written in them ; and when processes of courts are issued in that character, most of those, to whom they are addressed, are put to needless trouble and expense in finding out their contents'. Sir Antony MacDonnell, after taking into consideration the numerous memorials received by him praying for the substitution of the Nagri in place of the Persian character in courts and public offices, took the following decision which was published in the Government Gazette of the North-Western Provinces of Oudh on April 18, 1900 :

"The convenience of the large section of the population knowing Hindi will be served by the recognition of Nagri character to greater extent than is the case at present ; . . . Lt. Governor has decided for the introduction of the following rules which will be applicable to all the Criminal and Civil as well as the Rent and Revenue courts :

(1) All persons may present their petitions or complaints either in the Nagari or the Persian character, as they shall desire ;

(2) All summons, proclamations and the letters in vernacular issuing to the public from the court or from Revenue officials, shall be in the Persian and the Nagari characters, and the portion in the latter shall invariably be filled up as well as that in the former ;

(3) No person shall be appointed, except in a purely English office, to any ministerial appointment henceforward, unless he can read and write both the Nagari and Persian characters fluently."

This order determined the script and the language used in the courts in Uttar Pradesh prior to independence.

114. The position prevailing at that time may be summarised as

Pre-Independence below :
Period

(i) Persian language was abolished as the language of courts in 1835.

(ii) This place came to be occupied by English. English was accepted as the official language for use in the High Court, the Chief Court, the subordinate courts, while evidence could be recorded either in the Devanagari or the Persian character. The language in use by the Presiding officers was English.

(iii) Both in respect of proceedings governed by the Civil Procedure Code and the Criminal Procedure Code, the State Government had authority to declare what would be the language of subordinate courts. Section 558 of the Criminal Procedure Code (1898 edition), lays down that the State Government could determine what for purposes of the court would be deemed to be the language of each court. Section 137 of the Civil Procedure Code (1908 edition), gave authority to the State Government to declare what shall be the language of any such court and in what character applications to and proceedings in such courts shall be written.

The State Government did not, however, exercise their powers under these sections for declaration of any particular language as the language to be used in courts.

(iv) Petitions, complaints or claims in Civil, Revenue and Criminal courts could be presented either in the Persian character or in the Devanagari character. There was, at that time, no question of languages. It was all along a question of script.

115. In October 1947, the Uttar Pradesh Government adopted Hindi, written in the Devanagari script, as the State language. **Post-Independence Period** In conformity with this decision, Hindi written in the Devanagari character was also adopted as the language of the courts. On October 8, 1947, two notifications were issued to give effect to this decision. The first notification was issued under section 137 of the Code of Civil Procedure. The second was issued under section 558 of the Code of Criminal Procedure. Both these notifications declared in supersession of the previous notifications on the subject, that :

"Hindi written in the Devanagari character shall be the language of the Civil and Criminal Courts subordinate to the High Court and that applications to such courts shall be written in the Devanagari character."

A proviso to each section was added to the effect :

"That the continued use of any other language or script already in use under the existing law and rules shall be permissible in accordance with the executive instructions issued by the Provincial Government from time to time."

The proviso stated that the Persian character could be used in applications to law courts in accordance with the executive instructions of the State Government. The executive instructions of the Government stated :

"All persons may present their petitions or complaints in Criminal, Civil, Rent and Revenue Courts in the Devanagari character and in case they are not familiar with it in the Persian character."

According to the terms of the notifications referred to above, these executive instructions are to be read as part of the notifications. The legal position, therefore, is that under the powers conferred on the State Government by section 137 of the Code of Civil Procedure and section 558 of the Code of Criminal Procedure, it is permissible only for those persons who are unfamiliar with the Devanagari character to present applications in courts in the Persian character. *In this regard the view of the Committee was that persons knowing Urdu only should be free to submit their petition in Hindi or Urdu as they like. This, the Committee said, may be made clear by the Government.*

116. A question which is closely linked with the language of the courts is the language of documents filed before a court as evidence in civil, rent and revenue cases. **Language of documents to be presented in courts** With the declaration of Hindi as the court language there was some doubt whether transliteration of documents presented in

Urdu had to be provided. The State Government accepted, falling in line with the decision taken by the Government of India, that documents in Urdu could be accepted by Civil courts without the necessity of translation or transliteration in the official language or script. With the concurrence of the High Court in September 1960, the Uttar Pradesh Government amended Rules 15 and 41 of the General Rules (Civil) pertaining to the court language and the filing of documents. These rules, as amended, are reproduced :

Amended Rule 15, Court Language :

"Hindi written in the Devanagri script shall be the language of the Civil courts in Uttar Pradesh ; provided that the continued use of any other language or script already in use under the existing law and rules shall be permissible in accordance with the executive instructions issued by the State Government from time to time.

Amended Rule 41 : Translation to be filed with certain documents.

"Every document produced by a party or his witness not written in Hindi, Urdu or English shall be accompanied by a correct translation of the document into Hindi written in the Devanagri script. The translation shall bear a certificate of the party's lawyer to the effect that the translation is correct."

(Italicised portions are by way of amendment.)

117. Another facility which is linked with the question of the language to be used in the courts is that of the script in which documents are to be accepted for registration. Rule 202 of the Registration Manual, Volume II, as it stood prior to July 1959, required that if the document to be registered was in a language other than Hindi or Urdu and if that language was not understood by the Registering officer, it was obligatory on the part of person who produced the document for registration, to submit with it a true translation thereof in Hindi or Urdu. In July 1959, this rule was amended and executive instructions were issued to the effect that if a document was written in Urdu in the persian script, it should be accepted and it will not be necessary for the executant to file a transliteration of this document for purposes of registration. Rule 10 of the Sub-Registrars' Service Rules provides that 'Sub-Registrars must be reasonably familiar with Hindi as also with Urdu and be able to write in Persian as well as Nagri scripts'. This facility has removed the complaint which had been received earlier that persons presenting documents written in Urdu in the Persian script were finding difficulty in getting such documents registered.

Registration of documents in Urdu

The Committee considers that the provision in the Registration Manual, as modified, is adequate and meets the requirements of the facilities of the Urdu speaking population.

118. The Committee had the benefit of hearing the evidence of a sufficiently representative cross-section of people regarding facilities afforded to the Urdu speaking population for the use of Urdu in the courts. Learned Judges of the rank of District and Sessions Judge who held these posts in different parts of the State at different periods and senior officials of the Judges Courts were examined regarding the use of different languages in the courts. The common view expressed was that, as far as the courts of District and Sessions Judges are concerned, 80 per cent or more of the petitions and papers are presented in English and work is transacted in English. In respect of other petitions and applications, the Committee were assured that the Presiding officers give full facility to any person who wants to present his application or petition in the Persian character. A factor which was responsible for a comparatively large number of petitions being presented in the Devanagri script was that petition-writers had now taken more to typing applications than to writing them by hand, and typing machines of the Persian character are not generally available to petition-writers of the courts. Some witnesses, including two members of the Bar, stated that the Urdu-knowing population was discouraged in the presentation of their petitions in the Persian character because the attitude of Presiding officers, some of whom were not acquainted with the Persian character, was not very encouraging. This point was, however, countered in the evidence by the Learned Judges who appeared before the Committee and who intimated that it was obligatory on the part of every member of the Judicial Service to acquire proficiency both in the Devanagri as well as in the Persian character and, therefore, the question of any prejudice being exercised either way did not arise. One Collector, who also gave evidence before the Committee, stated that he was not concerned with the style of the language ; what he was concerned with was the relief sought and asked for and the action to be taken.

119. A question which came up before the Committee was whether the existing provision with regard to the facility for the Urdu-knowing population in respect of the use of the Persian character in the courts needs being modified or widened. The Committee felt that the prevalence of the use of any particular language in the court is bound to be determined to a considerable extent by the general spread of education in and the language or script with which people are increasingly familiar. It appears that the controversy between the use of the Devanagri script or the Persian character in the courts is largely unreal, because the bulk of work in the courts, which one authoritative witness estimated at 80 per cent, still continues to be done in English. With the emphasis laid on the com-

mencement of early teaching both of Hindi and English in the schools, even if any transitory difficulties have been experienced, it is viwed that these difficulties would become increasingly less and less. *The Committee are satisfied that the present provision for facility for the use of Urdu in the courts is adequate, and that any modification or enlargement of the scope of these facilities is not needed. While there may be individual cases of any failure of implementation of the instructions of the Government, the bulk of evidence showed that by and large the officers as well as the officials have been implementing these instructions.*

120. The records in courts and offices are kept in Hindi and English. Some records are kept in Urdu also. In some of the replies received to the questionnaire, it was stressed that all the records in courts and offices should be kept in both the Devanagri and the Persian scripts. *The Committee consider that this proposition is not feasible and records cannot possibly be kept in both the languages.*

121. "An official language is meant largely for official purposes. For communication with the public, however, the objective should be that the great majority of people should be in a position to understand what they are told. Therefore, wherever publicity is required, other languages in use in the area should be employed, even apart from the official language."

The above extract from the recommendations of the Chief Ministers Conference held in August 1961, sums up the objective to be aimed in the matter of publicity of matters of administration in general, and the publicity to be given to the laws, rules and notifications in particular. The Chief Ministers' Conference in this matter had laid down that 'arrangements should be made for the publication of translations of the substance of important laws, rules, regulations etc., in minority languages in the States or districts wherever the linguistic minorities constitute 15 per cent to 20 per cent of the population'. It has been mentioned in an earlier chapter of this report that the Uttar Pradesh Government have accepted it and have stated so in their Press Communique on the language policy dated July 20, 1958, that it is the endeavour of the State Government to publish the substance of important laws, rules and regulations for the benefit of the Urdu speaking minority. Two-fold step has been taken for this publicity. The State Government through the Information Department of the Directorate issue a monthly paper called *Naya Daur*. This paper is intended to publish the substance of important laws, rules and regulations issued from time to time in Urdu. Besides, in the case of five districts and of Lucknow town, the State Government

have issued instructions that the district authorities will make arrangements for necessary publicity of regulations, notifications, etc., in Urdu for the benefit of people of those districts. In Uttar Pradesh, from the point of view of practical administration, the district constitutes the smallest unit of administration. The State Government have not found it feasible to proceed to adopt any smaller unit for administration or to provide facilities for the publication of notifications etc., in any minority language in such unit. The reasons are obvious. The civil administration in Uttar Pradesh is based on the district comprising within it a number of sub-divisions. Functionaries are allocated to the district on the basis of district and sub-divisions and not on the basis of any smaller units. The sub-divisional unit is not a complete unit and functions only as a part of the district administration. With the introduction of the Community Development Scheme, the blocks are emerging as a new unit of administration. It is, however, only a transitory stage. Therefore, practical considerations limit the unit which has to be adopted for the purpose of administration and for the purposes of facilities to be given to minority communities. *The Committee, therefore, agree with the point of view of the State Government that it is not possible to treat the municipal area or tahsil as a separate unit of administration and to provide therein for facilities of publicity of important notifications, etc., in the language of the minority.*

122. It was stated before the Committee that the incorporation of the substance of important laws and regulations in the *Naya Daur* in Urdu leaves scope for improvement. *The Committee would like to draw the attention of the Government to this aspect. They feel that while the policy laid down by the Government regarding the publication of laws, rules, regulations, etc., is satisfactory, there may be two opinions whether the objective in view has been achieved. The Committee recommend that the Government should see that there is no legitimate complaint in this respect.*

123. The State Government have proceeded to act in other spheres on the principle that proper publicity should be given in other matters of administration where the people have to be reached and where they have to work on the basis of such information. In pursuance of this principle, in 1961, prior to the elections, the State Government decided to publish the electoral rolls both in the Devanagari and the Persian characters in the districts mentioned below :

Publication of Electoral rolls in Urdu

- | | |
|---------------------|--------------------------|
| (1) Saharanpur ; | (4) Bijnor ; |
| (2) Muzaffarnagar ; | (5) Moradabad |
| (3) Bareilly ; | (6) Rampur, and |
| | (7) the city of Lucknow. |

124. It was laid down in the statement issued by the Chief Ministers' Conference held in August 1961, that 'petitions and representations in languages other than the State language should also be received from the public'. In fact, this is a right which has been guaranteed to the minority speaking by Article 350 of the Constitution. This Article lays down that any person may submit a representation for redress of a grievance to any officer or authority of the Union or a State, as the case may be. The natural interpretation of this Article with regard to conditions in the State is that a petition can be presented to an officer or authority of the State in the languages used in the State. Urdu is one of the languages used in the State and, therefore, any citizen is entitled to present his petition in that language. We have already referred to the decision taken in 1900 by Sri A. MacDonnell, permitting the use of both the Devanagiri and the Persian scripts for presentation of petitions and applications. This practice has continued to be in vogue till present.

125. In the Chief Ministers' Conference referred to earlier, it was suggested that the State Governments should set up a Translation Bureau at headquarters where circulars or other orders of the State Government should be translated in minority languages. In Uttar Pradesh for the past few years, the State Government have been maintaining a separate Language Department. This department functions directly under the control of Chief Secretary. The department has a pool of translators. Some of them have experience and expert knowledge of translating from English or Hindi to Urdu and *vice versa*. Neither any need has been felt nor does it appear practical, however, to set up a translation unit at the district level of the administration. A fairly large percentage of the local officials are familiar with Hindi as well as Urdu and if ever a need arises for the translation or the transliteration of a document, no difficulty is likely to be experienced.

126. While the question of acceptance of petitions and applications does not present any difficulty, the issue whether replies are to be sent in the language in which petitions are received presents difficulties. Even prior to the Independence, while petitions and representations were received in both Hindi and Urdu, it was not an accepted convention to reply to these petitions and representations in the language in which these had been received. The rule was that according to convenience, after the orders had been passed, these were communicated generally in English or where convenience dictated either in Hindi or Urdu. It was quite common for illiterate persons in the villages to receive replies to petitions and representations submitted by them in English. No one had a grievance in the matter because he could arrange to get the reply read from some one acquainted with the language. With the switching-over to

Hindi as the State language in Uttar Pradesh, in the past ten years a practice that has come to prevail is that from the point of view of administrative convenience, replies are either sent in English or in Hindi, and in cases, where so convenient, replies are also sent in Urdu. *The Committee do not consider it feasible to lay down any hard and fast rule in the matter, because even if any such rule is enjoined, the implementation of it will depend on a large chain of officers and officials, and the general convenience will determine the language in which replies will be sent.* It was after taking into consideration all these practical factors that the statement issued by the Chief Ministers' Conference had recommended that 'for dealings of the administration with the public, petitions and representations in other languages should be received and arrangements should be made for replies to be sent, *wherever possible*, in such other languages to letters received in them from the public'.

The Committee would like to draw the attention of the Uttar Pradesh Government to this resolution that greater efforts should be made to see that whenever a petition is received in the Persian character, reply to it is also sent in that character, as far as possible.

127. It was stated by some witnesses before the Committee that in some Local Bodies due regard was not paid to the convenience of the Urdu-speaking population in sending notices and arranging publicity of important bye-laws and notifications. This reference was particularly to municipal boards in urban areas. *The Committee do not consider it either feasible or appropriate to go into detail whether in any particular place the Urdu-speaking population was in a sufficient percentage and any notices, which were of sufficient importance, were not circulated in the minority language. The Committee, however, will like to draw the attention of the Local Boards that, in respect of those districts, where the State Government have accepted that it is necessary to provide for the facility of publication of notices and laws in the Persian script also, they should, with the exception of those boards in such areas where the Urdu-speaking population constitutes a small percentage, endeavour to provide similar facilities.*

CHAPTER VII

RECRUITMENT TO SERVICES

1. Background
2. Medium of answers
3. Public services—Services other than State services

128. The State Government, after declaration of Hindi as the State language in October 1947, decided in December 1948, to introduce Hindi as a compulsory subject in the examinations prescribed for making recruitment to Government services and departmental examinations prescribed for these services. 'Hindi', written in the Devanagri script, was described as the language of the people of this State.

129. The State Government reviewed in 1958 the position of minority communities with reference to the recruitment to public services as a result of the introduction of a compulsory paper in Hindi in all the competitive examinations held by the Public Service Commission and in recruitment tests held by Heads of Departments. As a result of this review, the State Government granted certain facilities to the Urdu speaking examinees. It was emphasised that so long as the language written in the Devanagri script followed the rules of grammar correctly and the words used were not altogether unintelligible, a candidate would not lose any marks, if answers written in the Devanagri script were otherwise correct. The State Public Service Commission was requested to refer to the Government the case of any examinee belonging to a minority language speaking group and possessing special abilities, who could not, for reasons connected with the paper on Hindi, secure a position high enough to be selected for appointment.

130. It was stressed in some of the replies to the questionnaire received by the Committee that candidates of minority language groups were handicapped by the introduction of compulsory Hindi paper in the examinations. It was stated that they were also handicapped because Urdu was not allowed as the medium of answer.

131. The medium of answer in examinations conducted by the State Public Service Commission for recruitment to State services is English or Hindi except for the language subjects which have to be offered in the particular language concerned.

Total maximum marks for the State Service Examinations are 300 for compulsory subjects and 400 for optional subjects. The general standard of knowledge prescribed in all the other papers is that of the degree examination of a university. The compulsory paper on Hindi carries 100 marks. In the case of the compulsory paper on Hindi a standard has been laid down. The syllabus regarding this Hindi paper states as follows :

"The paper will be of a general character and will contain passages for translation of English into Hindi in Devanagri script and *vice versa*."

132. The Chief Ministers' Conference, held in Delhi in August 1961, decided that in recruitment to the State services under the State Government, language should not be a bar. Therefore, besides the official language of the State, option should be given for the use of English or Hindi as the medium of examination. A test in proficiency in the State official language should be held after selection and before the end of the probation.

133. It was stressed before the Committee that a 'test of proficiency' in the State Official language should be held after selection as recommended by the Chief Ministers' Conference. It was also urged that the compulsory paper on Hindi should be deleted from the syllabus on the ground that it is a test in the State official language before selection. It was stated that, as recommended by the Chief Ministers' Conference, there should be no test of proficiency. On the other hand, it has been maintained by others that the paper on Hindi is not of a standard meant to test the 'proficiency' of the candidate in the language. This paper only assumes working knowledge of Hindi. It was suggested to the Committee in this connection that if this paper cannot be deleted, then a modification might be made on the lines of Bihar. In Bihar the practice is that for candidates whose mother-tongue is Hindi the pass marks in Hindi are 40 per cent and for those whose mother-tongue is other than Hindi the pass marks are 20 per cent.

134. The Committee considered this question from all aspects. *They decided that there should not be any minimum marks set down for the compulsory paper on Hindi. They viewed that this portion of the recommendation of the Chief Ministers' Conference did not, by any means, imply the deletion of the compulsory paper on Hindi in recruitment to the State services in Uttar Pradesh. The compulsory paper on Hindi was of a very minimum standard which was not the 'test of proficiency'. This merely implied that a person competing for recruitment to the State services in Uttar Pradesh was required to have some minimum acquaintance with the State language. The Committee held that a candidate could not be deemed to be qualified if he does not have the minimum acquaintance with the State language while applying for recruitment to the services in this State. The concession made by the State Government that while there will be a compulsory paper, it will not be obligatory for the examinee to obtain even the minimum pass marks in it, rules out the possibility of any*

candidate of linguistic minority language group being handicapped in the matter. *The Committee view that, as indicated in the statement of the Chief Ministers' Conference, the test of proficiency in the State language should be laid down after the candidates have been recruited and the standard of this paper in Hindi should be of a sufficiently high order. A candidate should not be confirmed in service unless he has passed the test of proficiency. This test of proficiency which is to be taken after the recruitment should not, however, be mixed up with the test of minimum working knowledge of Hindi included in the examination for recruitment to the State services and which the Committee consider a very essential and salutary provision in the syllabus for examination.*

135. A question to which the Committee gave thought was whether language acted as a bar or a handicap for suitable representation of the Urdu-speaking minority in subordinate and ministerial services. The recruitment to some of these services, e.g., Naib Tahsildars, Kanungos, Excise Inspectors, Sub-Registrars, Forest Rangers, Entertainment Tax Inspectors, Panchayat Inspectors, is made through the Public Service Commission. In other cases, recruitment is made by the Heads of Departments on the basis of competitive examinations. In all these services, immediately after the recruitment, the government servant has to start learning the work by actually doing it. Since the State language is Hindi, an essential pre-requisite for his ability to function is the working knowledge of Hindi. Since there is no arrangement for any period of training in the case of all these services, the reasons, which have prompted the Committee to commend the retention of a compulsory paper on Hindi in the case of provincial services, apply with greater force in the case of these services. *The Committee view that it should not be difficult for a candidate, who desires to enter government service, with the knowledge of Hindi acquired by him in the primary and secondary stages of education, according to the set up visualised in the earlier chapter of the report, to acquire sufficient acquaintance for appearing in the compulsory paper on Hindi, prescribed for the examination of these services. This, in the opinion of the Committee, should not, in any manner, handicap candidates of the Urdu-speaking population to successfully compete for these services.*

CHAPTER VIII

ENCOURAGEMENT AND ASSISTANCE TO URDU-WRITERS

1. General
2. Literature Fund
3. Assistance for publication of manuscripts of creative works—
Appointment of an advisory body
4. Assistance to Urdu writers in indigent circumstances—
Appointment of an advisory body

136. It must be clearly understood that it is not the function of the Government to create good literature. That must be done by gifted writers in their respective languages. Their patronage too must come from the public, who, in the ultimate analysis, are the beneficiaries of their special gifts and talents. Only when a writer is recognised by the public including his peers as a good and gifted writer is the Government justified in extending to him their encouragement in various forms. If a writer depends merely on the patronage of the Government, his intellectual independence and liberty are likely to suffer. The writer, whose independence of thought and expression is impaired, can neither do justice to the gifts God has given him nor be of much use to the public. The Committee also consider that any great dependence of writers on Government is likely to breed in them the unwholesome habit of flattery and sycophancy.

137. The Uttar Pradesh Government have a provision in the State budget for awards being given to the authors for their outstanding literary works. Awards from this fund are also given to the Urdu writers. An Advisory Committee has been set up to give advice to the Government in respect of the best books, produced in Urdu literature, for awards being sanctioned. There is in fact one Committee with one common chairman and three Sub-Committees. One of the Sub-Committees deals with Hindi publications, the second deals with Sanskrit publications and the third with Urdu publications. The Committee invites writers to send copies of their books for the consideration of the Committee and then makes the award.

138. This Committee adequately meets the requirements for giving encouragement to good literary production in Urdu. The Language Committee have, however, one suggestion to make. The fund from which

awards are given has been designated for budget purposes as 'Hindi Literature Fund'. *It would be more appropriate if this is designated as 'Literature Fund'.*

139. There is a provision in the budget of the Education Department for assistance to be given to deserving authors for the publication of their manuscripts in cases where they have no adequate resources of their own for publication. *The Committee suggest that an advisory body may be constituted to advise the Minister for Education regarding cases in which the assistance is to be given to Urdu writers for publication of their works.*

140. A third form of assistance is the assistance given to writers under certain circumstances in lump sum or recurring monthly grants. A number of Urdu writers are in receipt of such assistance from this grant.

141. A decision regarding the assistance to be given to any writer from this fund depends on consideration of two factors :

(a) that the person to whom the assistance is to be given is a writer of adequate repute and eminence or at any rate is a litterateur of future promise ;

(b) that due to any unavoidable circumstances his present financial condition is such that he cannot earn enough to properly maintain himself and requires assistance.

142. The Committee consider that enquiries in respect of the second part can be conducted by the department itself through the agency of the district administration. In respect of the first part, namely, for judging the literary merit of the person to whom the assistance is to be given, *it is suggested that an advisory body may be constituted to advise the Education Minister on such requests for assistance.*

143. The Government of India have also recently instituted a scheme for the grant of such an assistance on a national basis. In respect of applications which cannot be considered for grant from the funds at the disposal of the State Government, or cases where it is considered appropriate to forward the request to the Government of India, it is suggested that the requests made by Urdu writers for grant should also be screened by the above Committee. It should advise the Education Minister before the requests are forwarded to the Government of India.

CHAPTER IX

SUMMARY OF RECOMMENDATIONS

1. General
2. Summary of Recommendations
 - (i) Education
 - (ii) Administration
 - (iii) Recruitment to Services, and
 - (iv) Encouragement and assistance to Urdu writers

144. The terms of reference of the Committee comprised a review of :
General

- (i) Constitutional and agreed safeguards for the Urdu speaking minority in the educational sphere;
- (ii) the working of government orders regarding the use of Urdu in administrative matters, and
- (iii) the existing schemes of the State Government for the development of Urdu.

The Committee were to make recommendations in respect of the above and any other matter connected with the question of Urdu and the safeguards for the linguistic minorities. The Committee with a view to clarifying and analysing the issues and evidence thereon divided the subjects, as we have said, under the following heads :

- (i) Education ;
- (ii) Administration ;
- (iii) Recruitment to Services, and
- (iv) Encouragement to Urdu.

145. A summary of these recommendations is given in this chapter
Summary of re- for ready reference.
commendations

EDUCATION (PRIMARY)

MAKTABS :

(1) The curriculum of Maktabas should be approved and reviewed periodically by the appropriate authority after a period of five years. The acceptance and enforcement of such a curriculum should be one of the conditions for recognition and aid.

(Paragraph 71)

(2) The Local Boards should lay down clearly conditions for recognition of and aid to the Maktab.

(Paragraph 71)

(3) The pupil-teacher ratio in the recognised schools should be laid down by the boards on the same basis as that of Junior Basic Schools.

(Paragraph 71)

(4) The minimum educational qualifications for teachers of recognised Maktab and the scale of emoluments according to these qualifications should be laid down by the appropriate authority.

(Paragraph 71)

(5) Teachers qualified to impart primary education should be increasingly employed by the management committees of the Maktab.

(Paragraph 71)

(6) Text-books adopted for Basic (Primary) Schools should also be adopted in the Maktab.

(Paragraph 71)

(7) Efforts should be made to see that the grant-in-aid to each Maktab under Municipal Board or Antarim Zila Parishad is on more or less an uniform pattern.

(Paragraph 71)

(8) It does not appear necessary to revive the District Maktab Committees or the Provincial Maktab Committee.

(Paragraph 71)

(9) These schools could also be called 'Private managed Urdu Medium Schools'.

(Paragraph 71)

MADARSAS :

(10) The non-Persian Arabic curriculum of primary classes in Madarsas should be the same as that of the Maktab.

(Paragraph 71)

ISLAMIA SCHOOLS :

(11) In the altered context, these schools should be designated as 'Urdu Medium Schools'.

(Paragraph 71)

(12) The Deputy Inspector of Mohammedan Schools attached to the Regional Deputy Director of Education should be designated as 'Depnty Inspector of Urdu Medium Schools'.

(Paragraph 71)

(13) The restriction of appointment of teachers belonging to any particular community to the Urdu Medium Schools should be removed but no teacher should be appointed to these schools unless he is suitably qualified in Urdu and has also a working knowledge of Hindi.

(Paragraph 71)

BASIC (PRIMARY) SCHOOLS :

(14) Standing instructions issued by the Government for provision of facilities for teaching Urdu where there are ten pupils in a class or forty in the whole school are adequate. The Government should see that there is greater vigilance in the enforcement of this rule so that there may be no complaints in this respect. The suggestion that the facilities should be provided irrespective of the number of pupils is not considered a practical one.

(Paragraph 72)

(15) The system of maintaining advance registration of students desiring to study through the medium of Urdu in primary classes, though not free from difficulties, may be tried. The Government may, however, prescribe a reasonable time for such registrations.

(Paragraph 73)

(16) The contents of text-books and the language in which they are written offer scope for improvement. The lessons of all text-books for classes I—V should be in a simple language, the only difference being in their script. Efforts should be made to use common words intelligible to both Hindi and Urdu speaking students. If at all it becomes necessary to use different words in the Devanagari and the Persian scripts, their equivalents should be given within brackets.

It may be necessary to vary from this to some extent in the case of lessons in poetry but even here care should be taken to select poems which are simple in diction and style.

(Paragraph 74)

(17) The text-books written in the Persian script for classes I to III and onwards should have lessons rendered page to page in the Devanagari script. This will familiarise the students with the script and would be helpful to them in picking up the script from class III onwards. It would not be, however, necessary at this stage for Urdu boys to compulsorily study the Devanagari script. The Government should see that, as far as possible, there is no disparity on this account, in prices between Hindi and Urdu text-books. It would be desirable if writers of eminence are also associated with the preparation of Urdu text-books for primary classes.

(Paragraph 74)

(18) Some arrangements should be made to keep up the supply of bilingual teachers. If there is any arrangement for teaching a pupil how to compose words in the Devanagari character, the same should be done for words written in the Persian character as well.

(Paragraph 75)

SECONDARY EDUCATION

(19) It is not necessary to make any change in the existing pattern of education in the State regarding the medium of instruction at the secondary stage. The State language should continue to be the medium.

(Paragraph 89)

(20) Special facilities granted by the Board of High School and Intermediate Education to students for answering question-papers in the Board's examinations in a medium other than the regional language should be continued.

(Paragraph 91)

(21) The principle that facilities should be provided for teaching of Urdu as an optional subject in the secondary classes in institutions, where the number of such students is at least five in a class, is a satisfactory one. It should be enforced with vigilance.

There may be areas where facility for teaching of Urdu as a language subject is limited to a few schools. In the matter of admission in such schools, other things being equal, cases of students offering Urdu as an optional subject may be considered favourably and efforts should be made to accommodate them, as far as possible.

(Paragraph 95)

(22) The Three-Language-Formula, as adopted by the Chief Ministers' Conference in August 1961, should be accepted for implementation.

(Paragraph 102)

(23) Text-books on Urdu as a language subject in the secondary classes need being reviewed.

(Paragraph 103)

(24) Existing arrangement for the training of teachers need not be disturbed from a pedagogic point of view.

(Paragraph 107)

ADMINISTRATION

(1) The provision in the Registration Manual, as modified, regarding the presentation of documents written in the Persian script for registration purposes, is adequate, and meets the requirements of the Urdu speaking population.

(Paragraph 117)

(2) The present provision for facility for the use of Urdu in courts is adequate. While there may be individual cases of any failure of implementation of the instructions issued by the Government, the bulk of evidence showed that, by and large, the officers and the officials have been implementing these instructions.

(Paragraph 119)

(3) Records in courts and offices cannot possibly be kept in both Devanagiri and Persian scripts.

(Paragraph 120)

(4) A district is the smallest unit of administration and it is not possible to treat municipal area or tahsil as a separate unit and to provide therein for facilities of publicity of important notifications, etc., in the language of the minority.

(Paragraph 121)

(5) While the policy laid down regarding publication of substance of important laws, rules, regulations, etc., appears satisfactory there may be, however two opinions whether the objective in view has been achieved. The Government should see that there is no legitimate complaint in this respect.

(Paragraph 122)

(6) It is not feasible to lay down any hard and fast rule with regard to the script in which applications and petitions received in Urdu are to be replied. This will depend on a large chain of officers and officials and the general convenience which will determine the language in which replies will be sent. Efforts should, however, be made to see that whenever an application or petition is received in the Persian character, reply to it is also sent in that character, as far as possible.

(Paragraph 126)

(7) The Local Boards should, in respect of those districts where the State Government have accepted that it is necessary to provide for the facility of publication of notices and laws, etc., in Urdu, endeavour to provide similar facilities.

(Paragraph 127)

RECRUITMENT TO SERVICES

(1) A candidate of any minority speaking language should not be deemed to be qualified for recruitment to the services in the State unless he has some minimum acquaintance with Hindi.

(Paragraph 134)

(2) The compulsory paper in Hindi in the Syllabus of examination for recruitment to the State services, which is of an easy standard, need not be deleted. Any minimum obligatory marks should not, however, be prescribed for this paper.

(Paragraph 134)

(3) A test of proficiency in the State language should be held after candidates have been recruited. A candidate should not be confirmed in service unless he has passed this test of proficiency.

(Paragraph 134)

ENCOURAGEMENT AND ASSISTANCE TO URDU WRITERS

(1) It would be more appropriate to designate the Hindi Literature Fund as 'Literature Fund'.

(Paragraph 138)

(2) An advisory body should be constituted to advise the Minister for Education regarding cases in which assistance is to be given to Urdu writers for publication of their works.

(Paragraph 139)

(3) A separate advisory committee should be constituted to advise the Minister of Education in matters of granting assistance to eminent Urdu writers in straitened and indigents circumstances.

(Paragraph 142)

CONCLUSION

146. The previous chapters of this report discuss in detail the facilities needed by the Urdu-speaking population in Uttar Pradesh. We would like to state here the broad perspectives which we have kept in view in the appraisal of the issues which came before us and in the recommendations made thereon. The solutions we have suggested must be considered as transitory. The ultimate aim should be that the two styles of the language come so near each other, that it will be possible for Urdu-speaking people to understand and speak Hindi and *vice versa*. Article 351 of the Constitution enjoins upon the Union Government, *inter alia*, 'to secure the enrichment of Hindi by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the eighth schedule'. Hindustani is only simple Hindi and simple Urdu. As Grierson says, it can be and is written in both alphabets. Hindi has, therefore, to be developed and enriched by drawing upon all the languages including Urdu mentioned in the eighth schedule, so that it may become a fit vehicle of the great culture of our people. This will be a great step towards the unity and integration of the people of the whole country and more particularly in Uttar Pradesh. We also feel that it is not quite correct to say that minorities have any special rights of their own apart from the common rights as citizens of India, guaranteed by the Constitution. It is true that they suffer from certain disabilities. In the removal of these, it would be best for the majority to be large-hearted and for the minority to refrain from being cantankerous. Everything should be done with good fellowship and grace as in the family. Nothing should be done which is likely to impair the unity of the country. The removal of any disability, from which a minority suffers, must, therefore, be done in a manner, which, while ensuring the full growth of the members of that community, makes them feel that they are full citizens of the country. Also the majority community must not be made to feel that the minority enjoys special privileges at its expense. Above all nothing should be done to create special vested

interests, which may be difficult to dislodge afterwards and which may create discontents, harmful to the country as a whole.

147. In the report, we have dealt with a variety of matters bearing on the Urdu language and indicated measures already taken and recommended others which would ensure its legitimate place in the education of the young and in other spheres of life. We realise that what is of importance is not this or that particular measure but the attitude of mind behind it. This attitude should flow from our basic concepts of democracy. Rightly applied while meeting the legitimate demands of the Urdu-speaking people in Uttar Pradesh, it would promote national integration. Our report has largely stressed the responsibility of the Government in the matter. They can discharge their responsibility better if the right atmosphere is provided for them. The right atmosphere can be provided by the tens of thousands of men and women working in the various services of the Government and the general public. If all parties, the majority and the minorities, show in their dealings with each other the right, proper and generous attitude, the objective we have placed before ourselves would be better achieved.

148. Before concluding, we should like to express our thanks for the co-operation and assistance received by us in the compilation of our work. We are grateful to persons in different walks of life who were good enough to send answers to the questionnaire issued by the Committee and to those who readily responded to our request to appear as witnesses before us and gave us the benefit of their views and experience on different problems connected with our work. We are thankful to the officers of Education and Law Departments who gave to the Committee the benefit of their experience and advice.

We would like to place on record our appreciation of the devotion and ability with which Sri G. P. Pandey, the Secretary of the Committee, carried out the work of the Committee in addition to his normal work as a Secretary to Government. The programme of work, collection of

Chairman

Member

Member

Member

Member

Sadiq Ali

Member

Mohd Reza Siddiqui

Member

Saghar Nigami

Member

BT Laidi

Member

سید اعجاز حسین

Member

17/8/62

Member

श्री नारायण चतुर्वेदी

Member

नमो भगवते वासुदेवाय

Dhruvendra Varma

Member

17/8/62

Member

T. P. Pandey

..Secretary

LUCKNOW :

Dated 12th August, 1962.



नन्त्रमत्र भवते

APPENDICES

I. Government Resolution constituting Uttar Pradesh Language Committee.

II. Questionnaire issued by the Uttar Pradesh Language Committee.

III. List of witnesses who tendered evidence before the Language Committee.

IV. G. O., dated October 8, 1947, regarding declaration of Hindi in Devanagri script as the State Language of the Province.

V. Extracts from the decisions reached at the meeting of the Ministerial Committee of the Southern Zonal Council to consider safeguards for linguistic minorities held at Ootacamund.



APPENDIX I

GOVERNMENT RESOLUTION CONSTITUTING THE UTTAR PRADESH LANGUAGE COMMITTEE

(Referred to in paragraph 2 of the Report)

GOVERNMENT OF UTTAR PRADESH

BHASHA VIBHAG

No. 1399/XXI-10 (2)-60

Dated Lucknow, June 8, 1961

RESOLUTION*

SUBJECT: *Constitution of a Language Committee*

At the sitting of the State Legislative Council on April 4, 1961, Mukhya Mantri had announced that the State Government would appoint a Language Committee to examine the position in respect of the safeguards for Urdu, as a linguistic minority language with a view to finding out the difficulties and deficiencies in their working and the further measures considered necessary to develop it. Mukhya Mantri had also assured the House that, far from any desire to place impediments in the development of Urdu, the State Government were anxious to ensure that Urdu occupied its due place in the cultural sphere of the State.

THE BACKGROUND

2. In pursuance of that announcement, the State Government have decided to set up a Committee to be designated as the "Uttar Pradesh Language Committee". Before stating the terms of reference for the Committee and its personnel it would be helpful, for an appreciation of the matter, to indicate briefly the background of the question.

3. Since the decision of the State Government in 1947, adopting Hindi as the State Language of this Pradesh, there had, in certain quarters, been some misgivings about the position of Urdu written in the Persian script and its future. Now and then, demands had also been put forth by certain organisations and individuals about Urdu too being allowed to be used for certain official purposes of the State. As the Constitution has declared Hindi to be the language of the Union, the Government of India too were seized with the question connected with the future of Urdu vis-a-vis Hindi. After prolonged deliberations, the Government of India issued on July 14, 1958, a "Statement on Language" in which their policy regarding Hindi and Urdu was discussed at length. A copy of that statement is reproduced as *Annexure "A"* to this resolution.

4. The State Government also then took the opportunity of re-stating their language policy, and this was done in a press communique issued on July 20, 1958, which was subsequently published in the *State Gazette* on January 20, 1959. For facility of reference this press communique is also being reproduced with this resolution as *Annexure "B"*.

5. It will be seen that in their Statement on Language the Government of India had made five proposals, namely:

*Published in the *Uttar Pradesh Gazette Extraordinary*, dated June 8, 1961.

(1) Facilities should be provided for instruction and examination in the Urdu language at the primary stage to all children whose mother-tongue is declared by the parent or guardian to be Urdu.

(2) Arrangements should be made for the training of teachers and for providing suitable text books in Urdu.

(3) Facilities for instruction in Urdu should also be provided at the secondary stage of education.

(4) Documents in Urdu should be accepted by all courts and offices without the necessity of transliteration in any other languages or script and petitions and representations in Urdu should also be accepted.

(5) Important laws, rules and regulations and notifications should be issued in the Urdu language also in areas where this language is prevalent and which may be specified for this purpose.

6. The first four of these proposals had been accepted by the State Government from the very beginning. As regards the fifth, the State Government had announced that they intended to implement it in a befitting manner. Some steps taken in this direction were also then indicated. It was also stated that the State Government had been taking steps for the encouragement of Urdu and for safeguarding its position as a language in this State. It is satisfactory to note that since the issue of this communique the attitude of linguistic minorities towards the Government's language policy is intending to be informed by reason and understanding.

7. Since then the State Government have, from time to time, been taking steps to promote Urdu and to safeguard the interests of linguistic minorities in the Pradesh. It is, however, not necessary to recount those steps here in this resolution.

8. In the meanwhile, accepting one of the recommendations of the State Reorganisation Commission, 1955, the Government of India had decided to amend the Constitution with a view to creating an office of Commissioner for Linguistic Minorities in India. A new article has accordingly been added to the Constitution in the following terms:

Article 350-B—(1) There shall be a Special Officer for linguistic minorities to be appointed by the President.

(2) It shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for linguistic minorities under this Constitution and report to the President upon those matters at such intervals as the President may direct, and the President shall cause all such reports to be laid before each House of Parliament, and sent to the Governments of the State concerned.

9. Sri B. Malik, retired Chief Justice of the Allahabad High Court, took over as Commissioner for Linguistic Minorities with his headquarters at Allahabad in July, 1957. This officer has since submitted three annual reports on the working of safeguard for linguistic minorities in the different States of the Union.

10. In the light of the suggestions made by the Commissioner for Linguistic Minorities in his annual reports the Government of India have now and then been writing to State Governments for the implementation of the matters connected with linguistic minorities and the State Governments have been taking suitable action thereon.

11. On the recommendations of the States Reorganisation Commission, the Government of India had also formulated certain safeguards for linguistic minorities which were placed before Parliament in the form of memorandum. It is the duty of the Commissioner for Linguistic Minorities to see that these and other safeguards for linguistic minorities contained in that memorandum receive proper implementation in the various States.

12. The Uttar Pradesh Government have throughout been following a policy of sympathetic and liberal attitude towards the minorities and for the development of the Urdu language. It is in pursuance of this general policy that they have now decided to constitute the present Committee.

13. With this statement of the background of the question, the personnel of the Committee, its terms of reference and other ancillary matters are now set forth below :

PERSONNEL OF THE COMMITTEE

14. The Committee shall consist of :

Chairman

Acharya J. B. Kripalani, M. P.

Members

- (1) Maulana Hifzur Rahman, M.P., New Delhi.
- (2) Sri Hayatullah Ansari, M.L.C., Editor, Quami Awaz, Lucknow.
- (3) Colonel B. H. Zaidi, Vice-Chancellor, Muslim University, Aligarh.
- (4) Sri Surat Narayan Mani Tripathi, Member, Public Service Commission, Uttar Pradesh.
- (5) Sri Sadiq Ali, General Secretary, All-India Congress Committee, New Delhi.
- (6) Dr. S. Aejaz Husain, 7 Minto Road, Allahabad.
- (7) Dr. Din Dayal Gupta, Professor and Head of the Department of Hindi and Modern Indian Languages, Lucknow University.
- (8) Dr. Dharendra Varma, Chief Editor, Hindi Vishwa-Kosh, Nagari Pracharini Sabha, Varanasi.
- (9) Dr. Babu Ram Saksena, Head of the Sanskrit Department, Sagar University and Director, Summer School of Linguistics, Sagar.
- (10) Sri Shri Narain Chaturvedi, Honorary Officer-on-Special Duty (Hindi), Language Department, Uttar Pradesh Secretariat (Retired Deputy Director of Education, Uttar Pradesh).
- (11) Sri Mohammad Mian Farooqi, President, City Congress Committee, Allahabad.
- (12) Sri Abdul Majid Daryabadi, Editor, The Sidq, Bara Banki.
- (13) Sri Amrit Rai, 2, Minto Road, Allahabad.
- (14) Sri Mohammad Mian, Officer Secretary, Jamiat Ulama-i-Hind, Delhi.
- (15) Sri Saghar Nizami, All-India Radio, New Delhi.

Secretary

The Secretary to Government, Uttar Pradesh, General Administration Department.

TERMS OF REFERENCE

15. It shall be the function of the Committee:

- (i) to review the working of the existing schemes of the State Government for the development of Urdu and to make recommendations in that connection;
- (ii) to review the working of the orders issued by the State Government from time to time regarding the use of Urdu in administrative matters and to make suggestions considered necessary in that connection;
- (iii) to consider questions relating to constitutional and agreed safeguards for linguistic minorities in the educational sphere and to make recommendations to Government thereon, and
- (iv) to consider any other matters connected with the question of Urdu and the safeguards for linguistic minorities, which in the opinion of the Committee be relevant to the purpose underlying the Constitution of the Committee, and to make recommendations thereon.

16. In formulating their recommendations on all or any of the above matters, the Committee shall ensure that no recommendations made by it is in disharmony with the declared policy of the Government of India and the State Government on the language question or with the position of Hindi as the national language and the language of Uttar Pradesh.

17. The Committee shall endeavour to make their report within six months from the date of their first sitting.

PROCEDURE OF THE COMMITTEE

18. The conduct of business of the Committee shall be regulated by a set of rules to be formulated by the Committee. Until the making of such rules the business of the Committee shall be regulated by the Chairman.

HEADQUARTERS OF THE COMMITTEE

19. The headquarters of the Government will be the headquarters of the Committee, but it shall be open to the Chairman, with the approval of the State Government, to hold meetings of the Committee outside Lucknow, as occasion may require.

ALLOWANCES ADMISSIBLE TO THE CHAIRMAN AND MEMBERS

20. (1) No remuneration, whatever, shall be admissible either to the Chairman or to any Member of the Committee by virtue of his respective office.

(2) For attending the meetings of the Committee the Chairman and Members shall receive travelling and daily allowances at rates admissible to officers of the first class serving under the State Government. The conditions for the drawal of these allowances shall be regulated by separate executive orders to be issued on the subject.

(3) The Chairman shall also be entitled to travelling and daily allowances at the same rates in respect of his visits to Lucknow in connection with the work of the Committee, other than the regular sittings of the Committee.

By order of the Governor,

GOVIND NARAIN,
Mukhya Sachiva.

ANNEXURE 'A'

(Referred to in paragraph 8 of the Resolution)

GOVERNMENT OF INDIA'S STATEMENT ON LANGUAGE

(July 14, 1958)

A number of representations have been received from the Anjuman-e-Tarraqi-e-Urdu-Hind, urging that Urdu should be officially recognised in various territories where it is prevalent among considerable sections of the population. In particular, various proposals have been made for the encouragement of Urdu and the grant of facilities for instruction and examination in the Urdu language. As it appears from these representations, as well as from other sources, that there is considerable misunderstanding on this issue, it is desirable that this misunderstanding should be removed and the position of Urdu, as laid down in the Constitution and in various announcements made by the Government and by the Provincial Education Ministers' Conference, be re-stated and clarified.

2. Urdu and Hindi are very closely allied and may be considered as basically the same language. But it is true that Urdu has certain distinctive features, apart from the script in which it is usually written and differs not only in literary style, but to some extent in its vocabulary from Hindi. Urdu has grown up in India as a variation of Hindi, being influenced by various cultural currents that came to India from other countries. But it is essentially a language of our country, and its homeland is India. The Constitution has recognised this basic fact by including Urdu among the national languages mentioned in the Eighth Schedule of the Constitution. Thus, Urdu is officially and constitutionally recognised as one of our national languages and the various provisions that apply to these languages apply to Urdu also.

3. While Urdu is spoken by and is considered as their mother-tongue by a very considerable number of persons in India, more especially in North India, it is not a language used by the majority of people in any State in India or in any large region within a State. In the State of Jammu and Kashmir, it is recognised as one of the State languages, the principal one being Kashmiri. In the Telengana area of Andhra Pradesh, it has also been recognised as an additional language for

that region, although the principal language of the State is Telegu. In Northern India, more especially in Delhi, Punjab, Uttar Pradesh and Bihar, the use of the Urdu language has been widespread, though it is confined to a minority chiefly living in towns. In the past, the principal cultural centres of the Urdu language have been Delhi city and Lucknow.

4. As a language of India which has literary distinction and vitality, it should be encouraged in addition to other reasons, from the literary point of view. In regard to facilities for instruction and examination, the Provincial Education Ministers' Conference has laid down certain rules for its use, with which Government are in full agreement.

5. In areas and regions where the Urdu language is prevalent, the following facilities should be especially provided :

(1) Facilities should be provided for instruction and examination in the Urdu language at the primary stage to all children whose mother-tongue is declared by the parent or guardian to be Urdu.

(2) Arrangements should be made for the training of teachers and for providing suitable text-books in Urdu.

(3) Facilities for instruction in Urdu should also be provided in the secondary stage of education.

(4) Documents in Urdu should be accepted by all courts and offices without the necessity of translation or transliteration in any other language or script, and petitions and representations in Urdu should also be accepted.

(5) Important laws, rules and regulations and notifications should be issued in the Urdu language also in areas where this language is prevalent and which may be specified for this purpose.

It is not necessary that laws should be passed by the Legislatures in Urdu or that every law should be issued in Urdu. But, in order to give publicity to important laws as well as rules and regulations and notifications, these, or a substance of them should be issued in the Urdu language in specified areas. In the same way, where any border area between two States is considered bilingual, it is necessary to give publicity to important Government announcements in both the languages.

6. Hindi has not only been given pride of place in our Constitution, but is also the State language of Uttar Pradesh and Bihar as well as some other States in India. There can be no question of any rivalry between Hindi and Urdu. Hindi necessarily occupies the dominant position in such States. But in accordance with the provision of the Constitution and the desirability of encouraging an important language of India, spoken and used by considerable numbers of the people, it is desirable to encourage and facilitate the use of Urdu by those who have been in the habit of using it and those who consider it as their mother-tongue. This would apply especially to Uttar Pradesh and Bihar, as well as to Delhi, which has been, for hundreds of years, one of the principal centres of the Urdu language.

7. In the Punjab, the two State languages are Hindi and Punjabi and a regional formula has been accepted in regard to their use. Urdu cannot, therefore, have the same place as Hindi or Punjabi, in the Punjab, but it is a fact that Urdu is widely known and used in the Punjab. It is, therefore, necessary and desirable to give it the facilities mentioned in paragraph 5 above in the Punjab also.

8. While the policy of Government in regard to various languages and in particular Urdu, has been repeatedly stated and is clear, there appears to be some justification for the complaint that it has not always been fully implemented. It is necessary, therefore, for full publicity to be given to this policy and for every effort to be made to implement it. Government regret that the question of language has sometimes been considered from a communal point of view or looked upon as one of rivalry between languages. All the principal languages of India are the rich heritage of our country and each of them has drawn abundantly from the others. The growth of any one of them helps others to grow also. The question, therefore, should be considered from the point of view of developing all our national languages and bringing about as large a measure of understanding and co-operation between them as possible.

ANNEXURE 'B'

(Referred to in paragraph 4 of the Resolution)

UTTAR PRADESH GOVERNMENT PRESS COMMUNIQUE ON LANGUAGE

Lucknow, Asadha 29, 1880/July 20, 1958

Lucknow, July 20—The Government of Uttar Pradesh have issued the following communique on the language question :

Ever since the report of the proceedings of the last meeting of the All-India Congress Committee appeared in the Press and, particularly, after the publication of the resolution pertaining to languages passed by the Working Committee, the public has been expecting an enunciation of the policy of the Uttar Pradesh Government on this very important question. The Government, however, purposely delayed issuing any communique with a view to allowing the controversies, many of them of a personal, irrelevant and highly objectionable nature, which had been set on foot by interested parties, to get calmed down. The Government of India has also been giving serious consideration to this matter and has recently adopted a statement on the language question which has already been published at length in the columns of the newspapers. This statement is really an elaboration and clarification of the resolution of the Working Committee.

The Uttar Pradesh Government wish to state categorically that they accept the resolution and the statement referred to above in full. In fact, the Chief Minister of the State had the opportunity to take an active part in the discussions which preceded the formation of the Working Committee resolution and the Prime Minister was kind enough to consult him when drawing up the statement finally approved by the Central Government. It is a source of gratification to the Uttar Pradesh Government that the policy which it has been consistently trying to follow during the last ten years has received such substantial support both in the Working Committee's resolution and in the Central policy statement on language.

It may be stated that out of the five proposals made in the statement, which are given below for convenience of reference, the first four have been accepted by this Government from the very beginning :

- (1) Facilities should be provided for instruction and examination in the Urdu language at the primary stage to all children whose mother-tongue is declared by the parent or guardian to be Urdu.
- (2) Arrangements should be made for the training of teachers and for providing suitable text-books in Urdu.
- (3) Facilities for instruction in Urdu should also be provided in the secondary stage of education.
- (4) Documents in Urdu should be accepted by all courts and offices without the necessity of translation or transliteration in any other language or script, and petitions and representations in Urdu should also be accepted.
- (5) Important laws, rules and regulations and notifications should be issued in the Urdu language also in areas where this language is prevalent and which may be specified for this purpose.

It may be mentioned that, as regards the first this State also follows the All-India Convention that the provision of facilities for giving education through the medium of the Urdu is contingent on there being at least 40 prospective pupils in a school or at least ten such pupils in a class. It may be that sometimes orders of the Government have not been followed in the spirit by some people in their enthusiasm for what they considered to be the cause of Hindi. It is also probably true, on the other hand, that certain protagonists of Urdu have at times made mountains of mole-hills and come forward with complaints for which there is no genuine basis. Government would like to impress upon everyone the desirability of considering this question in an atmosphere free from passion and prejudice. Only then will it be possible for the Government to assess how far its orders are being carried out. The best interests of the State and of all sections of the public will be served by everyone trying faithfully to carry out this policy in all sincerity.

As regards the fifth suggestion, the substance of all important laws, rules, regulations and notifications have been generally issued in *Ittilaat* now called the *Naya Daur*, the Urdu journal published by the Information Department. Books and pamphlets explaining important legislative measures and laws like Zamindari Abolition Act, Decimal Coinage, Metric System of Weights and Measures, etc. have been brought out in Urdu by the Information Department from time to time. The Press Notes progress reviews and other material about Government activities, policies and decisions, etc. issued through the Press Information Bureau of the State Government are published simultaneously in Hindi, Urdu and English. But, no definite policy has so far been adopted in this connection. The suggestion is a valuable one and Government intend to see to it that it is implemented in a befitting manner. Regular publicity will be given to such matter in *Naya Daur* and, wherever necessary, the Information Department and other official agencies will use other methods also in those localities where a fair proportion of the population can be taken to be conversant with Urdu. For the present the districts of Rampur, Bijnor, Bareilly, Moradabad, Saharanpur and Muzaffarnagar and the city of Lucknow, have been selected for the purpose.

It may be stated for general information that the State Government have been taking other steps also for the encouragement of Urdu. For instance, prizes are given for Urdu books also and writers of Urdu are also beneficiaries from the fund out of which pensions are given to scientists and literary men in distress.

These steps should be sufficient to safeguard the position of Urdu. As regards Hindi, the position is made clear by the following excerpt from the policy statement of the Government of India :

"Hindi has not only been given pride of place in our Constitution, but is also the State language of Uttar Pradesh and Bihar as well as some other States in India. There can be no question of any rivalry between Hindi and Urdu. Hindi necessarily occupies the dominant position in such States . . ."



सत्यमेव जयते

APPENDIX II

QUESTIONNAIRE ISSUED BY THE UTTAR PRADESH LANGUAGE COMMITTEE

(Referred to in paragraph 5 of the Report)

QUESTIONNAIRE

PART I

Education

1. The arrangements for instruction in Urdu at the primary stage of education to children whose mother-tongue is declared to be Urdu :

- (i) Are these arrangements working satisfactorily?
- (ii) Have you any suggestions to offer?

2. How far does a child passing class V from a Junior Basic School, to whom instructions are imparted in Urdu, follow with success the instructions in class VI of a Senior Basic School, where the teaching in all subjects is done in Hindi?

3. The existing arrangements for instruction in Urdu at the secondary stage of education to pupils whose mother-tongue is Urdu.

- (i) Are these arrangements working satisfactorily?
- (ii) Have you any suggestions to offer?

4. Have you any specific instances in which students, seeking admission in Higher Secondary Schools and desirous of reading Urdu as a subject, have been put to difficulty?

5. Are there any difficulties experienced by any institution imparting education through the medium of Urdu at the secondary stage in getting recognition when they fulfil the conditions for such recognition?

6. Have any difficulties been experienced in the provision of teachers for teaching Urdu in the primary and secondary stage of education in accordance with Government's instructions? Please specify any instances in your knowledge.

7. Have any difficulties been experienced in your knowledge in the provision of teaching Urdu in Junior and Higher Secondary Schools where five or more pupils have offered Urdu as an optional subject?

8. Have there been any instances in your knowledge where the Management have found difficulty in securing the services of qualified Urdu teachers in High Schools because of the non-availability of such teachers?

9. Have you any knowledge that text-books in Urdu are not available for all classes where needed?

10. Has any difficulty been experienced, to your knowledge, by any students who have desired to answer question papers in the High School Examination in Urdu, in accordance with the Regulation laid down for the purpose by the Board of High School and Intermediate Education?

11. Are facilities needed for providing teaching of subjects other than the Urdu language in that language?

12. Are facilities provided for teaching other subjects through the medium of Urdu in secondary schools?

PART II

Administration

13. Have you personal knowledge of any difficulty experienced with regard to the implementation of Government's instructions regarding acceptance of petitions by the Courts in Urdu?

14. Have you any personal knowledge of any difficulty with regard to the filing of documents written in Urdu in any Courts?

15. Have you any personal knowledge of difficulties in registration of Urdu deeds in Registrar's office in accordance with Government's instructions on the subject? If so, have you any suggestion to make in this behalf?

PART III

Services

16. Do you consider any modification necessary in the Government's existing instructions with regard to the medium of answers in competitive examinations for—

(a) subordinate, gazetted and State services?

(b) ministerial and other non-gazetted services?

If so, give your specific suggestions.

PART IV

Development of Urdu

17. Have you any suggestion to make regarding assistance given by the State for the development of Urdu language and literature?

PART V

General

18. Are there any other points which you would like to mention for consideration of the language Committee?

NOTE—In making any suggestions in answer to the questionnaire the financial implication may kindly be kept in view.

नवमः प्रश्नः

APPENDIX III

(Referred to in paragraph 5 of the Report)

LIST OF WITNESSES WHO TENDERED EVIDENCE BEFORE THE LANGUAGE COMMITTEE AND THE DATES ON WHICH THEY TENDERED SUCH EVIDENCE.

<i>Date</i>	<i>Name of Witnesses.</i>
23rd November, 1961.	<ol style="list-style-type: none">1. Sri Fida Husāin, Lucknow.2. Begum Sultana Hayat, Joint Secretary, Anjuman-e-Taraqi-e-Urdu, U. P., Lucknow.3. Sri M. K. Chakbast, Deputy Chief Executive Officer, Municipal Corporation, Lucknow.4. Sri Mahadeo Prasad, Superintendent of Education, Municipal Corporation, Lucknow.5. Sri Gaya Prasad Misra, Head Master, Basic Primary School, Kakori.6. Sri Hamid Ali, Head Master, Basic Primary School, Kewalhar, (Near Malihabad).7. Sri Abdus Shakoör, Head Master, Basic Primary School, Chinhhat.8. Sri Mohd. Umar, Teacher of a Maktab at Chinhhat.
27th March, 1962.	<ol style="list-style-type: none">9. Sri L. P. Nigam, Secretary to Government, U. P., Judicial Department, Lucknow.10. Sri Moti Babu, Under Secretary, Judicial Department.
23rd April, 1962.	<ol style="list-style-type: none">11. Qazi Mohd. Adil Abbasi, Advocate, Basti.12. Sri Data Rasul, Secretary, Anjuman-e-Tarraqi-e-Urdu, Varanasi.13. Sri Rahat Khan, Secretary, Anjuman-e-Tarraqi-e-Urdu, Nanpara (Bahraich).14. Sri Abdul Bayan, Shamsabad, Farrukhabad.
24th April, 1962.	<ol style="list-style-type: none">15. Mirza Najumul Husain, Retired Joint Director of Education, Uttar Pradesh, Allahabad.16. Sri H. H. Usmani, Officer on Special Duty (Lang.), Directorate of Education, Uttar Pradesh, Allahabad.17. Smt. Kamla Razdan, Lady Superintendent of Education, Nagar Mahapalika, Kanpur.18. Sri V. Kidwai, Superintendent of Education, Nagar Mahapalika, Kanpur.19. Begum Sultana Hayat.20. Sri Jai Behari Lal Verma, Principal, Government Inter College, Etawah.21. Dr. (Km.) Kanchanlata Sabbarwal, Principal, Mahila College, Lucknow.22. Sri S. S. Chauhan, Deputy Inspector of Schools, Lucknow.

<i>Date</i>	<i>Name of Witnesses.</i>
20th May, 1962.	<p>23. Sri Shri Niwas Sharma, Secretary, Board of High School and Intermediate Education, Allahabad.</p> <p>24. Sri Khalilur Rahman, Deputy Inspector of Mohammadan Schools, Allahabad Region, Allahabad.</p> <p>25. Sri H. S. Sharma, Deputy Director of Education, Lucknow Region, Lucknow.</p> <p>26. Sri Moti Chandra Sharma, Superintendent of Education, Nagar Mahapalika, Varanasi.</p> <p>27. Sri Kanahaiya Lal, Head Clerk, Nagar Mahapalika, Varanasi.</p> <p>28. Sri Shivanath Prasad, President, Anjuman-e-Tarraqi-e-Urdu, Varanasi.</p> <p>29. Sri Mohd. Husain Siddiqi, Wakil, Secretary, Anjuman-e-Traraqi-e-Urdu, Jalalpur (Faizabad).</p>
21st May, 1962.	<p>30. Haji Munshi Mohd. Eltram Ali Alvi, Khayaliganj, Lucknow.</p> <p>31. Sri Mufti Fakhrul Islam, Advocate, Allahabad.</p> <p>32. Sri Gopal Chandra Sinha, Retired Judge, Sales Appeals Tax, Lucknow. Sri Moti Babu, Under Secretary to Government, U. P., Judicial Department, Lucknow.</p> <p>33. Sri Nanak Saran, Sadar Munsarim, District Judge's Court, Lucknow.</p>
22nd May, 1962.	<p>34. Sri Gyan Prakash, I.A.S., District Magistrate, Kanpur.</p> <p>35. Sri Satish Chandra, Treasury Officer, Deoria.</p> <p>36. Sri R. N. Sharma, Retired District and Sessions Judge, and Member Law Commission, Lucknow.</p> <p>37. Sri Desh Deepak, District and Sessions Judge, Bulandshahr.</p> <p>38. Sri B. N. Shukla, District and Sessions Judge, Varanasi.</p>

APPENDIX IV

(Referred to in paragraph 59 of the Report)

G. O. NO. 4686/III-170-1947, DATED LUCKNOW, OCTOBER 8, 1947, FROM THE CHIEF SECRETARY TO GOVERNMENT, U. P., GENERAL ADMINISTRATION DEPARTMENT, TO ALL HEADS OF DEPARTMENT, COMMISSIONERS OF DIVISIONS, DISTRICT OFFICERS AND OTHER PRINCIPAL HEADS OF OFFICES, UNITED PROVINCES.

SUBJECT: *Declaration of Hindi in Devanagri Script as the State Language of the Province*

I am directed to say that during the last session of the United Provinces Legislative Council the Government accepted the following non-official resolution which was passed by the House:

"This Council recommends that Hindi language and Devanagri script be adopted as the State language and script of this Province."

Government having accepted the resolution, necessary steps have now to be taken for its implementation. They have decided that this should be done without causing unnecessary dislocation and with the minimum inconvenience in the transitional stages. The steps to be taken forthwith are indicated in the following paragraphs.

2. The expression "Hindi" used hereafter shall mean the language of the people of the United Provinces written in Devanagri script.

3. *Recruitments to public services*—In making future recruitment to the public services preference should now be given, other things being equal, to candidates with a working knowledge of Hindi. If literacy is an essential qualification for any post no candidate, unacquainted with Hindi, or lacking a working knowledge of the Devanagri script, should be appointed to it. If in exceptional circumstances, which must be recorded in writing by the appointing officer, a candidate unacquainted with Hindi has to be recruited, his selection should be provisional and he should be definitely informed that his final appointment will be made after a period not exceeding six months within which he shall learn Hindi so as to be able to read and write it with fluently and ease. A written undertaking to this effect should be obtained from him before allowing him to join his post. After the expiry of the stated period, he should be tested and in case he has failed to implement the undertaking his provisional selection should be cancelled unless he is given further time which need not exceed four months.

Steps will be taken to introduce Hindi as a compulsory subject in the examinations which are already prescribed for making recruitments to Government services. Heads of Departments should submit specific proposals in respect of services with which they are concerned to Government.

4. *Existing government servants*—All government servants already in service under you should be informed that Hindi having been accepted as the official language of the Province will eventually have to be used by all officials in their official work and that, pending further instructions, those who are unacquainted or are not sufficiently acquainted with that language would do well to begin to learn it in their spare time. A detailed communication on this subject will issue later.

In the meanwhile, however, every Head of office should, within a period of three months, take a census of all government servants employed in his office to find out which of them have a knowledge of Hindi of an adequate standard to be able to carry on their existing duties in that language. The collection of information should be undertaken forthwith by classifying government servants in each office in the following categories:

(a) members of what were previously the Secretary of State's Services and Class I services;

- (b) members of the Provincial Services;
- (c) members of the upper subordinate executive services;
- (d) members of the lower subordinate executive services;
- (e) members of specialist services, and
- (f) ministerial employees.

The name and designation of each official should be entered in a statement and in one of the columns should be recorded against each officer the fact whether he possesses an adequate knowledge of Hindi or not. The statement should be in three parts—Part I should show the names of those who have thorough knowledge of Hindi, Part II the names of those who have a more or less working knowledge and Part III of those who are unacquainted with Hindi.

Steps will be taken to introduce Hindi as a compulsory subject in the departmental examinations prescribed for Government services. Heads of departments should submit specific proposals in respect of services with which they are concerned to Government.

5. *Language of courts*—(1) In exercise of their powers under section 137 of the Code of Civil Procedure and section 558 of the Code of Criminal Procedure, the Provincial Government are taking steps to declare Hindi as the language of the Civil and Criminal Courts of this Province. Copies of the notifications on the subject are attached herewith.

(2) These notifications will automatically apply to proceedings under the United Provinces Tenancy Act, 1939, by virtue of section 243 of it which applies the Code of Civil Procedure to proceedings under the former Act. Steps will also be taken for proceedings under the Land Revenue Act to be conducted in Hindi.

(3) Paragraph 385 of the Manual of Government Orders, Volume I, will now be modified to read as follows:

(a) *All summonses, proclamations and the like issuing to the public from the courts or from revenue officials shall be in the Devanagri character.*

(b) *All persons may present their petitions or complaints in criminal, civil and rent and revenue courts in the Devanagri character, and, in case they are not familiar with it, in the Persian character.*

4. Until, however, comprehensive arrangements are made for giving actual and full effect to the notifications, all presiding officers and other officials who may be unacquainted with Hindi may, for the time being, until the issue of final orders, continue to record proceedings in the manner they have been doing so far and which may be permissible under the existing law and rules. In using the Hindi language it will be permissible, for the time being, to use English technical terms written either in the Nagri or the Roman script.

This sub-paragraph is subject to the provisions of section 138 of the Code of Civil Procedure, 1908, and section 19 of the Oudh Laws Act, 1897.

6. *Language of Government Offices*—(1) Hindi shall henceforward be the recognised language of Government offices to be used in official work and correspondence.

Until, however, comprehensive arrangements are made for giving actual and full effect to this direction, government servants who may be unacquainted with Hindi or for whom arrangements for the use of Hindi have not been completed, may continue to use the language they have been using previous to the issue of these orders.

(2) Correspondence addressed to Government offices shall be in Hindi except by persons unacquainted with Hindi, for whom it will be permissible to use English or Urdu.

7. *Printed forms*—With effect from December 1, 1947, all forms shall be printed in Hindi. The forms already printed in any other language will, however, continue to be utilised. But officials acquainted with Hindi shall correct them by hand into Hindi.

8. *Miscellaneous*—All sign-boards, notices, etc. in Government offices which at present are not in Hindi should be changed to Hindi as soon as possible.

I have the honour to be
Sir,
Your most obedient servant,
B. N. JHA,
Chief Secretary.

No. 4686 (1)/III-170-1947

Copy forwarded to—

(1) The Registrar, High Court of Judicature at Allahabad/Chief Court of Avadh at Lucknow.

(2) The Secretary, Public Service Commission,
with the request that, if the (1) Hon'ble Court/(2) Commission have no objection, suitable instructions on the above lines, so far as they may be applicable, may kindly be issued in respect of the staff serving under the Hon'ble Court/Commission.

COPIES OF NOTIFICATIONS

[vide PARAGRAPH 5 (1)]

(1)

[No. 4686 (6)/III-170-1947, dated October 8, 1947, General Administration Department]

IN exercise of the powers conferred by sub-sections (1) and (2) of section 137 of the Code of Civil Procedure, 1908 (Act V of 1908) the Governor of the United Provinces is pleased to declare, in supersession of any previous declarations on the subject that Hindi shall be the language of the civil courts subordinate to the High Court of Judicature at Allahabad and the Chief Court of Avadh and that applications to, and proceedings in such courts shall be written in the Devanagari character:

Provided that the continued use of any other language or script already in use under the existing law and rules shall be permissible in accordance with the executive instructions issued by the Provincial Government from time to time.

B. N. JHA,
Chief Secretary,

(2)

[No. 4686 (7)/III-170-1947, dated October 8, 1947, General Administration Department]

IN exercise of the powers conferred by section 538 of the Code of Criminal Procedure 1898 (Act V of 1898), the Governor of the United Provinces is pleased to declare, in supersession of any previous declarations on the subject, that for the purposes of the said Code, Hindi written in the Devanagari character shall be deemed to be the language of each court within the territories administered by the Government of the United Provinces, other than the courts which are High Courts for the purposes of the Government of India Act, 1935 as amended:

Provided that the continued use of any other language or script already in use under the existing law and rules shall be permissible in accordance with the executive instructions issued by the Provincial Government from time to time.

B. N. JHA,
Chief Secretary.

APPENDIX V

(Referred to in paragraph 83 of the Report)

EXTRACT FROM THE DECISIONS REACHED AT THE MEETING OF THE MINISTERIAL COMMITTEE OF THE SOUTHERN ZONAL COUNCIL TO CONSIDER SAFEGUARDS FOR LINGUISTIC MINORITIES HELD AT OOTACAMUND.

Item 2—Study of languages in the Secondary stage of Education.

The question of making provision for the study of the mother-tongue by the linguistic minorities at the secondary stage of education without deviation from the three-language formula in the terms already accepted by all the States of the Southern Zone was discussed. It was noted that in everyone of the four States provision was being made or would be made under the reorganised syllabus of secondary education for the study of linguistic minorities of the mother-tongue in the secondary stage. In Madras a pupil belonging to the linguistic minority can offer the mother-tongue as an alternative either to the regional language (Part I of the language course) or to Hindi or other Indian language not included in Part I (Part II of the language course). In Kerala, a pupil belonging to the linguistic minority can, in practice, offer the mother-tongue as an alternative only to the regional language. In Andhra Pradesh and Mysore, he can take it as the first language, either as a complete alternative to the regional language or as part of a composite course consisting of more than one language. To the extent that the mother-tongue could be offered as an alternative to the regional language in all the States there was no compulsion to study the regional language. It was decided that this position was satisfactory and should continue. The recommendation of the Government of India that compulsory provision should be made for the study of linguistic minorities at the secondary stage of education of the regional language in addition to the mother-tongue was considered and it was decided in view of the number of languages involved, that no such compulsion was necessary, desirable or even possible.

The question whether such qualification as may be generally prescribed in respect of proficiency in the regional languages for purposes of public employment need be relaxed in favour of linguistic minority pupils who elect to study their mother-tongue in lieu of the regional language was considered as part of the question of safeguards to be provided for the linguistic minorities in the matter of recruitment to the Public Services.

Item 3—Provision of facilities for linguistic minorities for instruction with the mother-tongue as the medium of secondary stage of education.

The Committee discussed the question of provision of facilities for instruction of linguistic minorities in their mother-tongue at the secondary stage of education. The Committee took note of the resolution adopted on this subject by the Provincial Education Ministers' Conference in August, 1949, which contemplated (i) the opening or recognition by Government of separate schools for linguistic minorities will instruction in their mother-tongue in areas where the number of such minority pupils justified the opening of separate schools, (ii) provision by Government of facilities for instruction in minority language media in all Government and Local Body Schools where one-third of the total number of pupils desire to be instructed in their mother-tongue, and (iii) action by Government to see that aided schools also arranged for such instruction in similar circumstances. The difficulties in providing for instruction in minority language media in the different groups of optional subjects in the academic and diversified courses in the Higher Secondary stage of education were also noted by the Committee. The point of view put forward by Madras was that the reference in the resolution of the Provincial Education Ministers' Conference to one-third was unsatisfactory from the point of view alike of the linguistic minorities and Government, since in large schools separate sections may become necessary and possible even if the ratio was less than one-third while in small schools separate sections may be

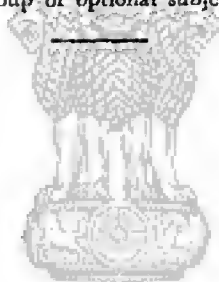
uneconomical and, therefore, impracticable even if the ratio exceeded one-third. This view found general acceptance. There was considerable discussion as to the minimum strength in each class and in the school as a whole which should be insisted upon for provision of facilities for instruction in minority languages. The following conclusions were finally arrived at unanimously :

(i) **The position existing on 1st November, 1956, in respect of separate secondary schools for linguistic minorities as well as separate sections for linguistic minorities in other secondary schools with particular reference to pupil strength and school facilities including teachers competent to teach in minority language should be ascertained and continued without change.**

(ii) If the number of pupils decreases to such an extent as to justify reduction in any particular local area, such reduction may be effected; but no reduction should be made in any individual case except under the specific orders of Government applicable to that particular case.

(iii) If the number of pupils increases, additional teachers should be provided in such relation to the increased pupil strength as may be justified by the rules generally applicable to all schools.

(iv) For the purpose of providing facilities for instruction in the minority languages where such facilities do not exist, a minimum strength of 60 pupils in new Standards VIII to XI of the Higher Secondary Course and 15 pupils in each such standard will be necessary provided that, for the first four years after the commencement of provision of the facilities, a strength of 15 in each standard in which the facilities are provided will be sufficient. This figure of 60 for all the standards and 15 for each standard shall be computed separately for each one of the diversified courses and for the academic courses; and, where different groups of optional subjects are provided in the academic courses, separately for each such group of optional subjects.



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